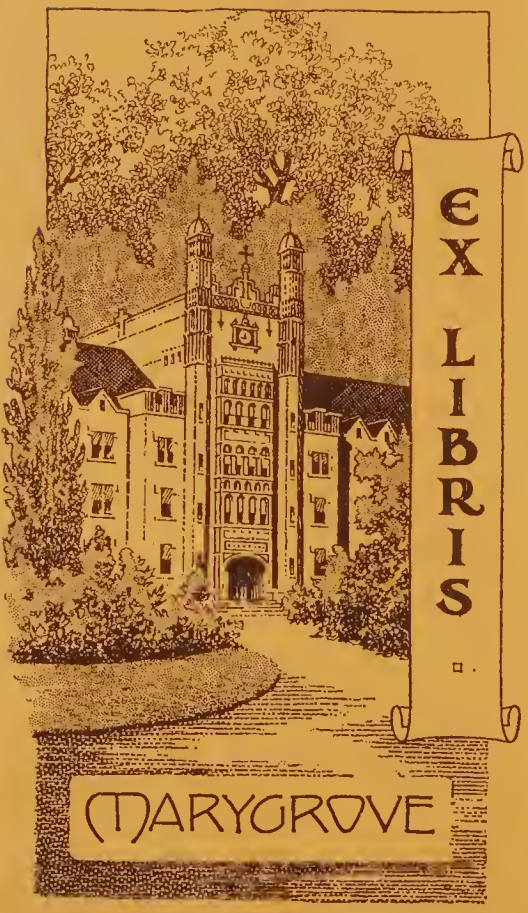
CATHOLIC LONDON MISSIONS

JOHANNA H. HARTING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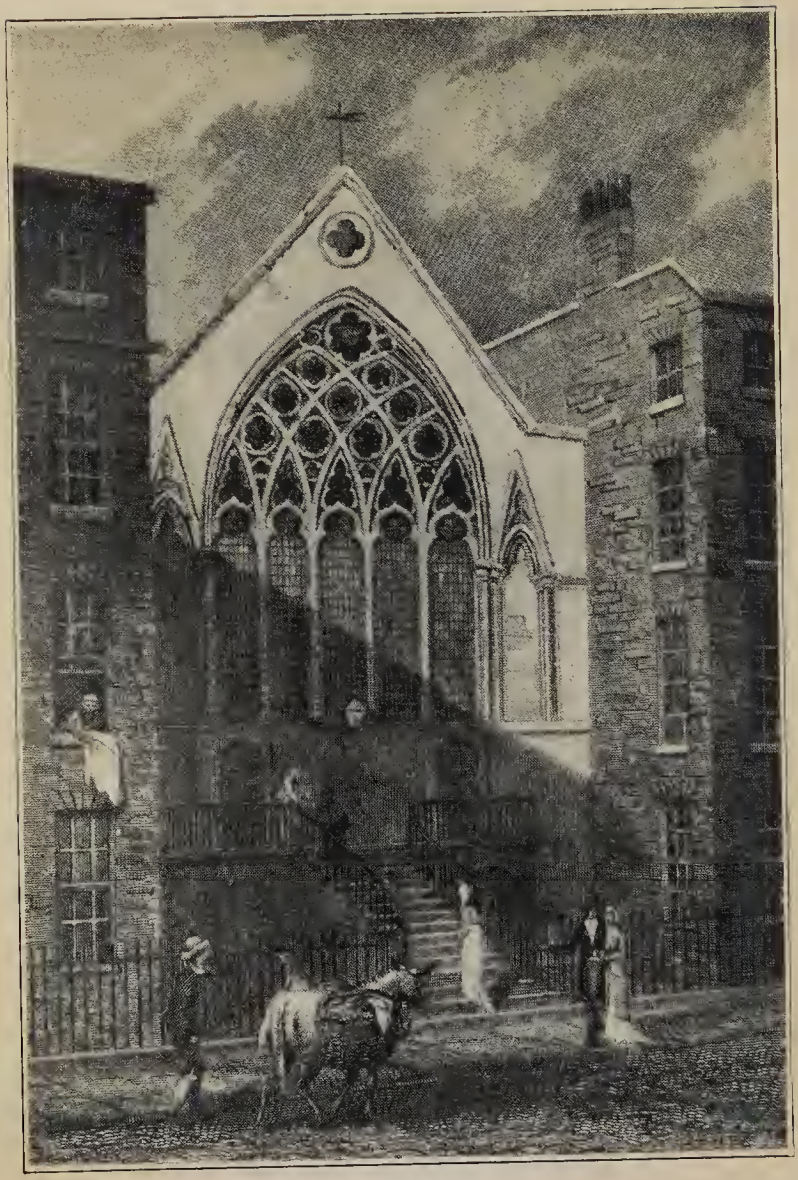
CATHOLIC LONDON MISSIONS



Chapel, Ely Place.
1815.

[*Frontispiece.*

CATHOLIC LONDON MISSIONS

FROM THE REFORMATION TO THE YEAR 1850

BY

JOHANNA H. HARTING

"I have here made a garland of culled flowers, and have brought nothing of my own but the string that ties them."

—MONTAIGNE

ST. LOUIS, MO.
B. HERDER
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PREFACE

To have unearthed any fragments of that infinite treasure of history buried beneath the living London of to-day; to have supplied however few of the articulations of which its past can be reconstructed and set before our eyes—is a service of public utility. But it is to those interested in the fortunes of Catholicism in England during the long years of its humiliation, that this history of "The Old London Missions" will be especially welcome. The materials are necessarily scant. Men flying for their lives are not likely to leave careful records of their flight for the convenience of the leisurely historian of the future; nor, when secrecy is essential to safety, will they leave any traces of their path that can possibly be obliterated. Hence the little that these pages enshrine has been gathered together but slowly, and at the cost of much industry, from private tradition, from letters between intimate friends, and from similar sources. Hidden away in side alleys and dark streets, seeking in every way to escape notice, these ugly, uncouth

little chapels and conventicles stood, and in some cases still stand, monuments of that undying Hope which writes *Resurgam* on our headstones, and breathes life into the valley of dry bones. And if we look for the basis of that hope, it was doubtless in the consciousness of union with the centre of that international Church whose vitality can repair the ravages of the storm, and send forth new branches to replace those that have been torn away. Severed from Rome, the little remnant of the old religion had soon gone under and been lost. Catholics will be pardoned a little thrill of triumph in turning from the crypts and catacombs described in these pages, to contemplate the great cathedral at Westminster that appears to crown the seemingly extravagant hopes of their forefathers, and to give basis for further hopes not less extravagant in the eyes of cold reason. But, indeed, it will be well to remember that elation in prosperity is as dangerous as depression in adversity; nor is the prosperity of a religion to be measured by the bulk and number of its churches, nor even by the mere multitude of its adherents; but solely by its power for good over souls; by the intelligence and moral fibre of its clergy, the devotion, union, and religious energy of its laity; by its spiritual, intellectual, political, and social influence in the country at large.

In the golden days of Christianity, the croziers were of wood; and in the days that live again in

these pages, the laity and clergy were often of steel—often of yet more precious metal, tried in the furnace. They laboured, and we have entered into their labours, not, let us hope, as idle heirs, but as all-conscious of our duty to the future.

If an account of the Chapels Royal and Embassy Chapels has been included in that of the missions, it is because, when these latter were few and far apart, they supplied their place and kept the faith alive, where else it had been extinguished through lack of priestly ministrations.

The missions established subsequent to 1850 are too numerous to come within the scope of this book; and, furthermore, possess little of the quaint historical interest attaching to the older chapels.

G. TYRRELL, S.J.

LIST OF THE HEADS OF THE CATHOLIC CHURCH IN ENGLAND

From the Year 1584 *to* 1850

The two last Bishops of the ancient Catholic Hierarchy were :—

THOMAS WATSON, Bishop of Lincoln, who died in Wisbeach Castle, September 1584 ; and

THOMAS GOLDWELL, Bishop of St Asaph, who died in Rome, August 1585.

ENGLAND UNDER CARDINAL ALLEN, 1585 to 1594.

1585 to 1594 CARDINAL ALLEN.

ENGLAND UNDER ARCHPRIESTS, 1598 to 1621.

The Archpriests were the head of the secular priests sent to England from the seminaries of Douay and Rome. They had twelve assistants, without the help of whom the Archpriests could not act.

1599 to 1608 GEORGE BLACKWELL.
1608 to 1614 GEORGE BIRKHEAD.
1615 to 1621 WILLIAM HARRISON.

ENGLAND UNDER ONE VICAR-APOSTOLIC, 1623 to 1655.

1623 to 1624 WILLIAM BISHOP.
1625 to 1655 RICHARD SMITH, D.D.

VICARIATE VACANT,

1655 to 1685.

During the thirty years in which the English Vicariate was vacant, the English clergy were obliged to resort to Irish and Continental bishops for the performance of their functions, such as consecrating the holy oils, etc. The Internuncio in Paris was the chief medium of communication between the Catholics of England and the Holy See.

ENGLAND UNDER A VICAR-APOSTOLIC,

1685 to 1688.

1685 to 1688 JOHN LEYBURNE, D.D.

CREATION OF FOUR VICARIATES,

1688 to 1840.

London District—comprising the counties of Kent, Middlesex, Essex, Surrey, Hants, Berks, Bedford, Bucks, Hertford, and the islands of Wight, Jersey, and Guernsey.

Midland District—comprising the counties of Oxford, Warwick, Worcester, Salop, Stafford, Derby, Nottingham, Lincoln, Northampton, Cambridge, with Ely, Norfolk, Suffolk, Huntingdon, Rutland, and Leicester.

Northern District—comprising the counties of Chester, Lancaster, York, Northumberland, Cumberland, Westmoreland, the Bishopric of Durham, and the Isle of Man.

Western District—comprising the counties of Wilts, Cornwall, Somerset, Dorset, Gloucester, Hereford, with the Principality of Wales.

LONDON DISTRICT.

1688 to 1702 JOHN LEYBURNE, late Vicar-Apostolic of England.

1703 to 1734 BONAVENTURE GIFFARD, D.D., Bishop of Madaura.

1721 to 1758 BENJAMIN PETRE, D.D., Bishop of Prusa.

1758 to 1781 RICHARD CHALLONER, D.D., Bishop of Doberus.

1759 to 1790 HON. JAMES TALBOT, D.D., (coadjutor), Bishop of Birtha.

1790 to 1812 JOHN DOUGLAS, D.D., Bishop of Centuriæ.
1803 to 1827 WILLIAM POYNTER, D.D., Bishop of Haliensi.
1823 to 1836 JAMES YORKE BRAMSTON, Bishop of Usulæ.
1828 to 1833 ROBERT GRADWELL, (coadjutor), Bishop of Lydda.
1833 to 1840 THOMAS GRIFFITHS, (coadjutor), Bishop of Olena.

CREATION OF EIGHT VICARIATES,

1840.

1840 to 1847 THOMAS GRIFFITHS, Bishop of Olena.
1847 to 1848 NICHOLAS WISEMAN, Pro-Vicar-Apostolic.
1848 to 1849 THOMAS WALSH, Bishop of Cambysopolis.
1849 to 1850 NICHOLAS WISEMAN, Archbishop of Westminster.

RESTORATION OF THE HIERARCHY,

1850.

1850 to 1865 NICHOLAS WISEMAN, Cardinal.

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CATHOLIC LONDON MISSIONS

HENRIETTA MARIA'S CHAPELS

1625

THE Chapels Royal of the Stuarts, with which I shall deal in these chapters, were, first, the chapel at Somerset House, which was built for Henrietta Maria, the Queen of Charles I.; secondly, the chapel at St James's, which was also a Queen's chapel in the time of Catherine of Braganza; and, thirdly, the Queen's Oratory at Whitehall.

In the reign of Charles I., Somerset House was, it would appear, the chief resort of the Catholics at that time, the chapel at St James's being only used when the Queen was in residence there.

When the negotiations for the Spanish marriage were commenced, the chapel at St James's was begun for the use of the future Queen, and the first stone laid by the Spanish Ambassador on 30th May 1625, while Inigo Jones was appointed to superintend the

works. When this match was broken off, the building of the chapel was suspended, but was again commenced when the King's marriage with Henrietta Maria was decided upon. It was not, however, finished in time for the Queen's use on her arrival in England, so Mass was said in a small oratory at Whitehall.

On the marriage of King Charles I. to Henrietta Maria, the daughter of Louis XIII. and Marie de Medicis, it had been stipulated in the marriage articles that the Queen was to be allowed the free practice of her religion as a Roman Catholic; but scarcely had she arrived in England when many difficulties arose.

Panzani, writing in 1631 to the Pope, says: "Her Majesty Queen Henrietta, in conformity with the stipulations effected by the aid of your Holiness, opened, besides her own private chapel, another, a public one, wherein, by the Fathers of the Oratory first, and afterwards by the Capuchins in their habits, were recited the Divine Office; and Masses were said, and Sacraments administered. At these services the King and all the Court are present upon the high festival days, with notable edification. In this chapel the Divine Offices are celebrated with the aid of excellent music; and it is incredible what good effect is produced on the congregations, not only by the beautiful adornment of the chapel and altar, and the correct performance of ecclesiastical ceremonies, but also by the sermons delivered by the Capuchins,

and occasionally by the Queen's Almoner, the Bishop of Angoûlème."

In this manner, the Protestants—according to Panzani—lose their fear of Catholic rites and ceremonies. "The chapels of the Ambassadors and agents of the Princes similarly effect much good. At present the chapel of Signor Georgio Coneo (George Conn, a Scotch ecclesiastic, in great favour with the Queen, and by her recommended for the purple) is opened with exceeding splendour. The King is clement, and adverse to bloodshed, and albeit in want of money, does not enforce fines against Catholics" (Maziere Brady).

Immediately the Queen's Chapel at St James's was opened—as we are told by an historian of those times—"the Catholics came in such numbers to hear the Queen's Mass on Sundays, that she herself rebuked them and caused them to be driven out" (Ellis); and the King, who found it convenient in this, as in other matters, to forget his promise, ordered "the French," as he contemptuously called them, to be expelled. From St James's they went in a body to the chapel at Somerset House, "where for some time they performed Mass and heard confessions, until "Steenie," Duke of Buckingham, was ordered to dislodge them thence also, and to pack the French off, without ceremony, to their own country. On leaving St James's, we are told, "the women howled and lamented as if they were going to execution; but all in vain, for the Yeoman of the Guard, by

Lord Conway's appointment, thrust them and all their country folk out of the Queen's lodgings, and locked the doors after them."

Bassompierre adds: "The Queen, when she understood the design, grew very impatient, and broke the glass windows with her fist; but since, I hear, her rage is appeased, and the King and she, since they went together to Nonsuch, have been very jocund together.

"The King, her husband, had permitted her to gain her jubilee in the Chapel of the Fathers of the Oratory at St Gemmes (St James's) within a month of her arrival in England, which devotion had terminated with Vespers, and as at that time the heat of the day was past, she had walked in the park of St Gemmes, and in the Hipparc (*sic*), in company with the King, her husband."

The King had allowed his wife three chaplains when he dismissed the French Court from England, and he was reluctant to permit more, but Bassompierre—the French Ambassador—persuaded Charles to allow it to be as the Queen desired. "First the Queen has re-established (and this is for her conscience) a Bishop and ten priests (the priests were Capuchins, who concern themselves less in politics than other orders), a confessor and his coadjutor, and ten musicians for her chapel; that of St James's is to be finished for her, with its cemetery, and another is to be built for her at Somerset House, at the expense of the King, her husband." Bassom-

pierre goes on to mention numerous members of the Queen's household who are all French, "which caused her Majesty to be the most unpopular of women living; but the numbers were considerably less than those of the French Court the Queen had brought with her from France, who were banished by Charles, as they numbered more than 400."

Although Father Sancy, S.J., the Queen's confessor, did his best to insist—as some historians say unwisely—on the performance, to the very letter, of every article in the Queen's marriage-contract respecting the establishment of her Catholic chapel, great difficulties arose, and amongst other grievances was the Mass at Whitehall, when the Queen claimed permission for the celebration of the rites of her religion, which was granted with reluctance. Instead of a chapel, according to the marriage articles, the most retired apartment in the palace was assigned for the purpose.

The first Mass that was celebrated in an English Royal Palace since the winter of Queen Elizabeth's accession, is thus described in the words of an angry newswriter: "The Queen, at eleven o'clock, came out of her chamber, in a petticoat, and a veil over her head, supported by the Count de Tilliers, her chamberlain, and followed by six of her women, and the Mass was mumbled over her. Whilst they were at Mass, the King gave notice that no English man or woman should come near the place. The priests have been very importunate to have the chapel

finished at St James's, but they find the King slow in doing that. His answer was: 'Tell them,' he said petulantly, 'that if the Queen's closet'—where they said Mass—'is not thought large enough, they may use the great chamber; and if the great chamber is not large enough, they may make use of the garden; and if the garden will not suit their purpose, they may go to the Park, which is the fittest place of all.'" This last remark, it would seem, did not so much apply to the number of French Catholics in general as to the number of English priests, who seized every opportunity of attending the celebration of Mass. This assemblage eventually became so numerous, that even the Queen herself on one occasion rose from her seat, and, rebuking the priests for their improper zeal, peremptorily commanded them to retire. Their numbers, however, continuing to increase, the officers of the Court were stationed at the entrance of the chapel in order forcibly to prevent their ingress. Some indecent scenes were the consequence; the French drawing their swords in defence of their English brethren, and resisting the interference of the guard.

To Charles, the number of Roman Catholic priests who accompanied Henrietta Maria to England was a cause of great annoyance, as he considered that they interfered with his private concerns. Father Sancy, the Jesuit, was speedily sent back to France, the reason given being an untrue one, which was that he had caused the Queen to walk on foot from

St James's Palace to Tyburn, to do honour to the many martyrs who had there shed their blood in defence of the Catholic faith. This act the Queen most strenuously denied; but it was generally believed, and caused her to be more disliked than ever. Probably the young Queen, when she first beheld the grim object on the gibbet, so near her courtly promenade, may have crossed herself, and repeated some Latin prayer or adjuration, and from thence the whole story grew. However, this circumstance occasioned the removal of the gibbet, with general approbation, to the vicinity of Paddington.

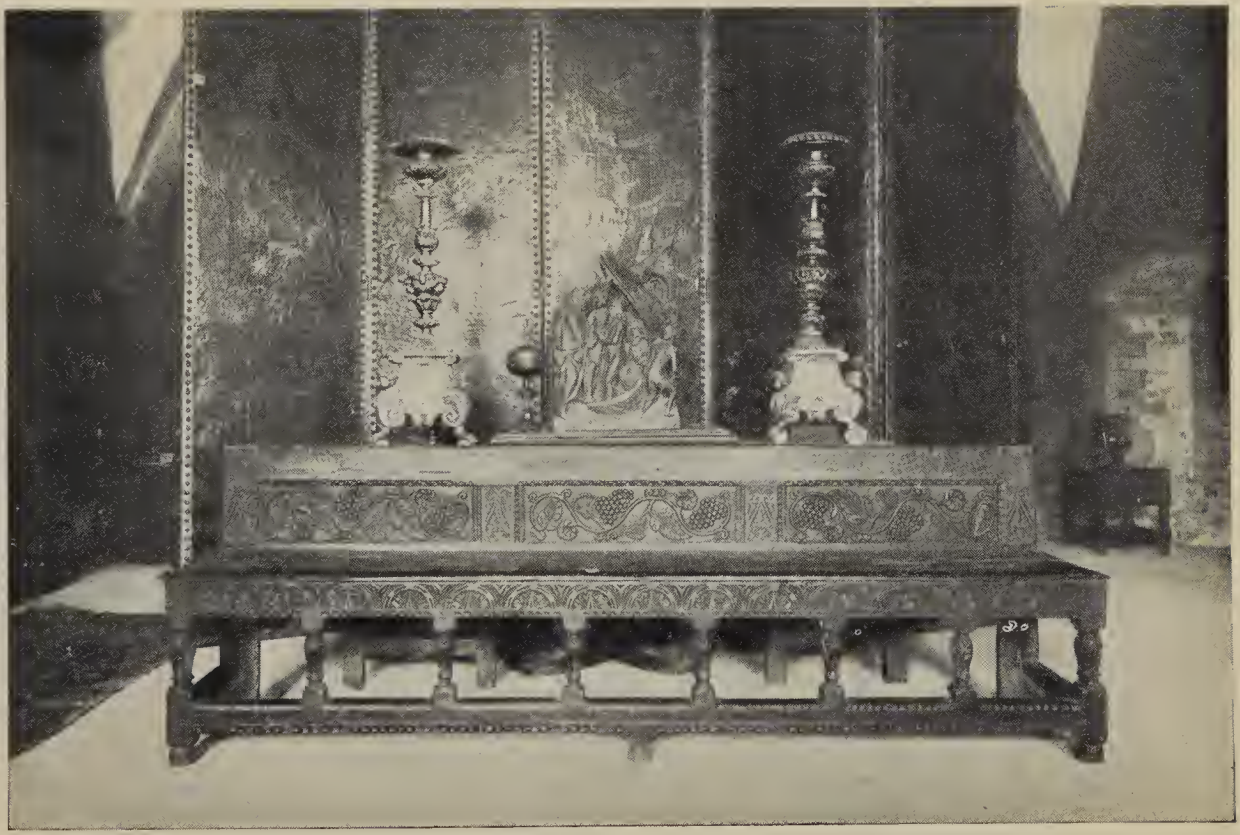
In the following year Father Sancy came back to England as Chaplain to the Embassy; but he made himself unpopular with the King, who insisted on his being again banished from England before he would discuss any point with the French Ambassador. Nevertheless, Father Sancy remained, and it is said that on this subject many disputes arose between the King and Queen. Bassompierre, the Ambassador, was sent from France to make peace between Charles and his wife after the French Catholics had been banished from England; and succeeded by wise counsels and very plain speaking to the beautiful, spoilt young queen, in pouring oil on the troubled waters, and carried back with him to France Father Sancy who had given so much offence to the King.

The coronation of the King taking place on 2nd

February, Candlemas day, was, no doubt, one of the reasons why the Queen refused to be present at the ceremony, which was to be carried out according to the Protestant rites. Had she been there, and had listened to the oath imposed on the King, she would have found that the ceremonial she so much objected to, obliged him to "keep the Church of England in the same state as Edward the Confessor!"

The following occurrence, which took place 1632, increased the unpopularity of the Queen to an alarming degree. "On Friday, at eleven in the forenoon, her Majesty, with her own hands, helped to lay the two first square corner-stones—with a silver plate of equal dimensions between them—in the foundation of her Capuchins' Church, intended to be built in the tennis-court of Somerset House; which stones, in the presence of upwards of 2000 persons, were consecrated with great ceremony, having engraved on the upper part of the plate the portraits of their Majesties as founders, and of the Capuchins as consecrators" (Ellis's *Original Letters*, New Series, vol. iii., p. 271).

Père Cyprian Gamache gives us the following description of the chapel at St James's:—"The new chapel, when it was finished, was of a splendour to which Catholic churches in England had long been strangers. The reredos represented 'a paradise of glory, about 40 feet in height.' There was a great arch, supported by two pillars, about 5½



Queen Henrietta Maria's Candlesticks (now at Rushbrook Hall).

[*To face page* 9.

feet from the two side walls of the chapel. The spaces between the pillars and the wall served for passages between the sacristy and the altar, and the choir, with the organ and other instruments, was on either side over these vacant places. The altar stood outside the arch, and there were six steps leading up to it. Behind the altar was a dove holding the Blessed Sacrament, and forming the centre of a series of separate oval frames painted with angels seated on clouds, most ingeniously contrived, with the aid of perspective and hidden lights, so to deceive the eye and to produce the illusion of a considerable space occupied by a great number of figures. There were seven of these ovals—the outer and larger ones consisting of angels playing on musical instruments, the central one of angels vested as deacons, and carrying censors, and the inner ones with child angels in various attitudes of devotion. Immediately round the dove were cherubim and seraphim in glory, surrounded by rays of light." No wonder, then, that the place was thronged with curious visitors, and on the third night after the chapel was opened, great difficulty was experienced in clearing the chapel for his Majesty King Charles I., who came down from Whitehall on purpose to see it. "He admired the arrangement, kept his eyes fixed upon it for a very long time, and said aloud that he had never seen anything more beautiful or more ingeniously contrived."

The Parliament at this time testified the greatest

jealousy of Father Phillips, the Queen's confessor, who underwent several examinations, and many were the threatening hints dropped respecting her Majesty's Capuchin establishment at Somerset House. About this time Father Phillips was brought before the House of Commons as a witness, to enable them to convict Benson, a Member of Parliament, of selling protections to the unfortunate Roman Catholics. Father Phillips refused to be sworn on the Protestant translation of the Bible, and the House, instead of allowing him to take an oath which he considered binding on his conscience, commenced a long theological wrangle, and committed him to prison "for contempt of the Scriptures authorised in England." In this difficulty the Queen sent a sensible and conscientious letter to Parliament, saying, "that if her confessor did not appear to have done any wrong against the State maliciously, she hoped, for her sake, that they would forgive and liberate him." The House of Lords complied, but the House of Commons refused him bail.

Bassompierre took seventeen Catholic priests back with him to France, they being under condemnation of death for saying Mass, thus commuting their sentence of death to one of banishment, to the great indignation of Charles's Parliament; but new victims soon accumulated, whose deaths and tortures were points of dispute between Charles and his advisers. It is asserted (by mistake it is supposed) that Bassompierre had carried with him to France, and

saved the lives of, *seventy* of these victims (Bassompierre's *Journal*, p. 112).

The Queen, who was ill and suffering, wished to return to France to breathe her native air, which she firmly believed would restore her to health, and now reports were rife that it was her resolution to bury herself in her Carmelite Convent. She declared that she felt sure she should recover if she could breathe for a time her native air at the Bourbon Baths; but, at the same time, that she would never consent to go unless the King gave her a promise that he would not close her chapel, but that it should remain open to her English as well as her French Roman Catholic subjects; but that if the chapel was closed for one day on account of her departure, "she would stay, and live as long as it pleased God, and then die at her post of duty. . . . When she had obtained that permission she prepared to depart, and ordered me (Father Cyprian) to attend her as her chaplain, and to choose another of my fraternity to assist me. I chose the Rev. Father Matthieu of Auxerre, who had had the honour of preaching before her Majesty for two Lents in London, to general satisfaction; in fact, he was her preacher when she went to France, and as long as she lived. A little before the great Princess left London, she bade me call together all our fraternity that they might learn her wishes from her own mouth. As God had given her a mind prompt and acute, with great facility of utterance, she made off-hand a very fine speech, in which she told them

that she hoped by God's grace that she should not be very long away, and that her chapel was meantime to be open to English Catholics as well as French."

This was in 1665. Père Gamache continues: "Scarcely, however, had the Queen arrived in France, before the plague increased so terrifically, that the week after her departure between 4000 and 5000 persons died of it. In some alarm lest the pestilence should infect her palace of Somerset House, and spread, by reason of the closely packed crowds that flocked to the chapel there, she wrote to her Capuchins to have her chapel closed; but they returned an earnest supplication to her, begging her not to impede them in their duty. At this appeal the Queen overcame her fears of infection, and, moreover, disbursed vast sums in charity by the hands of the monks, to alleviate the approaching miseries with which poor London was afflicted in that season of horror. Two of the Capuchins fell victims to their exertions" (MS. of Père Gamache).

The Parliament refused the King money unless the bloodiest of the penal laws were carried out against the Roman Catholic faith. Charles considered, and no doubt rightly, that the Queen's religion excited unpleasant remarks when she visited the Protestant magnates of the land, and the furious jealousy of the whole community if she paid visits to the old Roman Catholic families, and this caused the King and Queen to remain much in one spot, and made

Charles still more unpopular with the people amongst whom he seldom travelled or was seen.

The King, in the course of his correspondence with Sir Edward Nicholas, makes many references to his desire to get rid of the community of Capuchins at Somerset House. Many measures were discussed between them as to how it could be managed so as to give least offence to the Queen. Sir Edward Nicholas advised his Majesty to send them all away before the matter was discussed in Parliament. The King hesitated: "I know not what to say," he wrote, "if it be not to advertise my wife of the Parliament's intention concerning her Capuchins, so as first to hear what she will say." The downfall of her husband's dignity was preferable in the Queen's mind to giving up one iota of the dignity of her Roman Catholic observances; the Capuchin establishment, therefore, existed for one year longer, when it was attacked by an infuriated mob, who destroyed every vestige of the chapel. Some of its unfortunate inmates were put to death (MS. of Père Gamache).

Another account tells us that "from six in the morning until noon there was a succession of Masses daily, and as it was difficult to approach the Masses elsewhere, except clandestinely, the confessionals were thronged constantly; there was a controversial lecture at noon, and soon after followed Vespers, sung by the Capuchins, and musicians in the galleries. When Vespers were over, there was a sermon preached on the Gospel of the day; and lastly, Complin. There

were frequent "conferences" for the edification of Catholics, and for the instruction of Protestants, and on three days in each week the Catholic doctrine was taught catechetically in English and in French. The consequence was that there were frequent conversions to the ancient faith, and the name of the chapel began to offend the ruling powers. Therefore, when the Queen was absent in Holland, it was resolved by the authorities to make an assault upon the place. The Capuchin Fathers were silenced and driven out; then imprisoned, and at length banished; their dwelling itself was pulled down, and the chapel desecrated, in spite of its being the property of the Queen.

The Capuchins were brought back, and the chapel repaired, when Henrietta Maria returned to England, a widowed queen, after her son's restoration" (Maziere Brady).

In 1631 Panzani writes as follows: "In England are 150,000 Catholics, of whom some are titled persons, many are of the middle rank. Several of them possess considerable wealth; but there are great differences to be noted amongst them in another respect. Some are Catholics in private only, and for their selfish ends, living outwardly in such a manner as not to be known for Catholics, and thus doing little benefit to their brethren in the faith. Among such are several persons of very high rank, who have all the greater fear on account of their position, lest they should lose the Royal favour. Consequently, even if they keep a priest in their

houses, they keep him so secretly that not even their own sons, much less their servants, are aware of it, and so the poor Catholics in their neighbourhood have no opportunity of resorting to their houses to hear Mass and receive Sacraments. On the other hand, many of the chief, and almost all the middle rank of Catholic nobles, and many wealthy Catholics of private station, either being more fervent, or from some other cause, are bolder, and make almost open profession of their religion. These give facilities to their poor Catholic neighbours to hear Mass in their houses, and to receive Sacraments, thus conferring a notable privilege on the poor, who, oppressed by various miseries and in terror of the laws, are reduced to extremities, there not being a single priest in England who is under obligation to administer the Sacraments.

"Besides the above-mentioned Catholics, there are Christians of another sort, who, although they detest in their hearts heresy and schism, yet through fear of losing their properties, offices or benefices, and through desire of advancing themselves at Court, live outwardly as heretics: frequenting Protestant Churches, taking the oaths of supremacy and allegiance, and speaking openly, when it serves their purpose, against Catholics. But inwardly they believe and live as Catholics, some of them even keeping a priest in their houses in order that in case of need they may be reconciled to the Church. Consequently they are commonly called schismatics by other good

Catholics. Of this kind are some of the first rank, ecclesiastical as well as secular, and many of every other condition of life. Even when I was in London," asserts Panzani, "almost all the principal gentlemen who died, although in life reputed Protestant, yet died Catholics. Whence some, not without reason, infer that the English are cognisant of their evil state, and desire us in order to secure their salvation, to become Catholics in the time of mortal sickness. True it is that God has occasionally shown tremendous tokens of His indignation against those who thus know the truth yet are afraid to embrace it for some persons kept, as I have said, in their houses, one, and sometimes two priests, to be at hand in case of emergency. When about to die they sent for the priest, but though they were in their rooms, they could not be found, God not permitting them to be seen, and so the unhappy man died without the Sacraments." *

It has often been asserted that Henrietta Maria brought up her children in the Roman Catholic faith until they had reached the age of thirteen, but as they were not baptised Catholics, and were, more-

* An instance of this kind occurred in our own family. My great-grandfather, who had for some years neglected his religion, was anxious on his bed of death to see a priest, and his wife, in an agony of mind about him, had begged a priest to be close at hand that she might call him when a moment of consciousness arrived. On being sent for the priest could not be seen, although he had never left the spot where he was waiting in expectation of being called in. —J. H. H.

over, surrounded by governors and tutors devoted to the Church of England, this would seem very unlikely.

The Parliament busied itself exceedingly regarding the Queen's residence with her children during the King's absence in Scotland. "They sent to her to say that she must deliver up her young family out of her hands, lest in the absence of the King she should endeavour to make them Papists."

We are told that there is proof that the Queen tried to teach the Princess Mary the truths of the Catholic religion, and that she had secretly given her (her eldest daughter) a crucifix and a rosary, and taught her the use of them, and bade her keep them in her pocket. It is certain that the Queen, after the death of her husband, took the resolution of bringing up her youngest child in her own faith, and to this end she placed her daughter Henrietta under the tuition of her Capuchin confessor, Père Cyprian Gamache. Miss Strickland is forced to admit that "the sincerity of belief, the simplicity of heart, and the kindness of manner of the old friar, must have made him far more persuasive to the Queen's children than the more austere teaching of the pastors of the Church of England."

"As soon, then," writes Père Gamache, "as the first sparks of reason began to light in the mind of the precious child, the Queen honoured me with the command to instruct her; and her Majesty took the trouble to lead the child herself into the chapel

of the Louvre, where I was teaching the little ones of poor humble folk the principles of Christianity; and there she gave a noble instance of humility, by placing her royal daughter below them, and charging her all the time I catechised to listen. Then I taught the little Princess in her turn, even as the most simple of my little flock, how to learn to seek the God who made us. The Princess profited so well by these humble examples, that as she went out she said aloud: she should always come to hear me teach these little children. This Princess grew up a beautiful woman, and in 1661 married the Duke of Orleans."

Later on, "in the depths of the Queen's distress during the blockade of Paris, she was forced to sell not only her jewels, to supply her famishing household, but even the altar-plate of her chapel. She had not hitherto been able to afford to replace it, but when she was preparing to depart for England at the Restoration, the Duchess d'Aiguillon, niece of Cardinal Richelieu, presented the altar-plate left her by that minister to Queen Henrietta. It was very rich, brilliant and magnificent, and was used at the Roman Catholic chapel at Somerset House" (Père Gamache).

On the Queen Mother's return to England on the Restoration in 1660, the palace at Somerset House was again opened for her use. It had become much dilapidated, and had suffered severely from the attacks of the mob, when the chapel had been

Lavaborium, formerly in the Queen's Chapel, Somerset House, now in the possession of Mr GILLOW, Cheadle Hall, Cheshire.

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destroyed, and it was some time before it was ready for habitation; and in the meantime Henrietta Maria returned once more to France.

This establishment was opened with a certain amount of magnificence, and the old services in the chapel were once more resumed with much pomp. French Capuchins again were installed there, but this time there were only six instead of ten priests, and two lay brothers.

King Charles II. went to meet his mother on her return, and at Dover Castle, where a feast had been arranged in her honour, a quarrel arose between the Capuchins and the King's chaplain as to who should say grace on the occasion. This scene is amusingly told in an interesting article in the *Downside Review*, which I venture to quote :—

"The King's chaplain began, and blessed the food in the Protestant fashion, but Père Gamache was not to be put aside in this way, and promptly rose and said the Catholic grace, *Benedic Domine nos*, in a loud and solemn voice, at the same time making a great sign of the cross over the dishes which had been set on the table. This bold proceeding, as may be supposed, caused considerable annoyance to the Puritans, the Independents, and the Quakers, and the discontent was by no means lessened when the next morning the good priest proceeded to celebrate High Mass before the Queen in the great hall of Dover Castle, with all the doors open, and in the presence of a very great number

of people. . . . Sometimes the contest between the two chaplains was pushed to a most unseemly extent. On one occasion, for instance, it happened, at the Palace of Whitehall, that the dishes were already on the table, and their Majesties waiting for grace, but neither chaplain had yet arrived. Each hurried to be there, and raced to arrive there first, forcing their way with some violence through the people who filled the room. The minister in the struggle fell to the ground, amidst shouts of laughter from the lords and gentlemen round the King, who called out that Protestantism was upset, knocked down and floored, and that the Catholic Church was victorious. For the priest had said the grace, and dinner had begun before the minister had recovered from his tumble, or gained his place" (A. S. Barnes).

Four years later the Queen Mother died, August 1669, at Colombe, near Paris, and her heart was placed in a silver vessel, and preserved in the chapel of the convent there, which the religious Queen had founded amidst the pressure of her troubles, in July 1651. She was buried amongst her own people, in the Abbey of St Denis, near Paris.

Thus once more the chapel at Somerset House was closed to the public, and this proved very inconvenient for the numerous Catholics who had been in the habit of worshipping there, the chapel at St James's being some distance off, and

in those days almost in the country; and so we read:—

"The oratory of the Queen Mother is closed. Its situation was very far advanced towards the gross part of the city, and was therefore very convenient for the Catholics residing in the neighbourhood. It is to be hoped that it will soon be reopened for Mass by her Majesty, on the pretext of her retiring sometimes to Somerset House as the Queen's proper place."

SS. ANSELM AND CECILIA, LINCOLN'S INN FIELDS*

1649

(*The Sardinian Chapel*)

THIS is the oldest Catholic chapel continuously used as such in London; the building, which was erected in 1648, was the residence of the Countess of Bath, and subsequently became the chapel of the Sardinian Embassy.

As early as the year 1676, there is proof that Mass was said "in the house of a widow on the left-hand side of Duke Street"; and in the same year, Father William Barrow, *alias* Waring, and a Jesuit of the name of Harcourt, who was martyred at Tyburn, 20-30th June 1677, were reported as saying Mass there. Three years later, in or about 1679, Dom James Maurus Coreker, O.S.B., is likewise reported to have said Mass in the residence of a Mr Paston in Duke Street, Lincoln's Inn Fields.

This neighbourhood is mentioned in connection

* This article first appeared in *The Lamp* in 1886, and has since been enlarged.

with the Catholic faith as early as 1588, during the reign of Elizabeth, when a holy priest, named Robert Morton, a Yorkshire man, and Hugh Moor, gentleman, born at Grantham in Lincolnshire, were both executed for their faith within two days of each other, "on a new pair of gallows set up in Lincoln's Inn Fields, and there hanged, bowelled, and quartered," in August of that year (Challoner's *Missionary Priests*).

The heavy stone archway, bearing the date 1649, which stands close to the chapel in Duke Street (so named from James, Duke of York, and now known as Sardinia Street), is said to be the work of Inigo Jones, as is also part of the chapel, from the walls of the sanctuary to the pulpit.

"Inigo Jones was buried at the age of eighty (as estimated), and it seems strange, therefore, to read of his death as *hastened* by any cause, yet it is said that he did die prematurely through the anxieties and worries brought on him by his loyal tendencies in politics, and also towards the Roman Catholic religion. On the latter ground he was subjected to a heavy fine in 1651" (Knight's *London*, vols. v.-vi., p. 182).

In 1687, soon after the accession of James II., the Franciscans, under their provincial, Father John Cross, obtained a ten years' lease of the house near the arches in Lincoln's Inn Fields, and from this time it became a Catholic foundation, and has remained in the possession of Catholics ever since.

We read in Mr Gillow's *Biographical Dictionary*, vol. i., that Father John Cross (*alias* Moore, in religion

Father John of the Holy Cross) was in 1672 created D.D., and in 1687 he and ten members established a community in the house in Lincoln's Inn Fields. "All offered a cheering prospect to religion," says Mr Gillow, "until William of Orange landed at Brixham, 4th November 1688. As soon as the intelligence reached London, even the presence of the King did not prevent the populace from attempting to demolish the Catholic chapels. They made a desperate and continued attack on the residence of the Franciscans in Lincoln's Inn Fields for a day and a night, and were only prevented from carrying their design into execution by a guard of cavalry and infantry sent by the King. This discomfiture only served to sharpen the mob's appetite for vengeance; and learning that on the 17th November the King was to remove the infant Prince of Wales to Portsmouth, and if necessary to convey him to France, as also that his Majesty would proceed on the same day to join the army at Salisbury, the rioters deferred to that day the work of destruction. But James II. consulted the safety of the friars by sending Father Cross an order, through Bishop Leyburne, to retire from the residence with the rest of the community. After first removing their goods, the Franciscans withdrew on the 16th November, by which they suffered a loss of upwards of £3000. Father Cross did not long survive the Revolution; he followed the King to St Germain, but died at Douay, 13th October 1689, aged sixty, in religion forty-two.

"He was a learned man, and much esteemed, and the King had appointed him one of his chaplains."

At this time England was divided into four vicariates, and Pope Innocent XI., by three briefs, dated 30th January 1868, appointed three Vicars-Apostolic, with titles *in partibus*, to assist Bishop John Leyburne, who, up to this time, had been Vicar-Apostolic of all England.

The four vicariates into which this country was now divided were called the London, Midland, Northern, and Western Districts; the London District comprising the counties of Kent, Middlesex, Essex, Surrey, Hampshire, Bucks, Berkshire, Bedfordshire, Hertfordshire, and the Isles of Wight, Jersey and Guernsey. John Leyburne, D.D., became the first Vicar-Apostolic of the London District, 30th January 1688. He was seized at Faversham when the Revolution broke out, and with Bishop Giffard of the Midland District incarcerated in the Tower, where they remained for two years. "Bishop Leyburne's blameless conduct, which his enemies could not impeach, secured him a release from prison and permission to dwell in England. He lived privately in London, and died at an extreme old age on 9th June 1702."

Bishop Giffard was transferred from the Midland to the London District on the death of Dr Leyburne, and the *Catholic Miscellany* may wonder at the clumsy and unecclesiastical exterior of the church, and at the seemingly disadvantageous site which has

been chosen for the erection; but it should be borne in mind that at this period the persecution of Catholics was so bitter and unrelenting that it was desirable above all things to avoid anything like publicity, and the more the House of God could be brought to resemble a stable or a factory, the less liable it would be to insult and attack. For the same reason the darkest and most unattractive streets were fixed upon in order that the "Mass-houses," as they were then commonly called, might be known only to the few who constantly ran the risk of imprisonment, and often death itself, for the privilege of hearing Mass and frequenting the Sacraments.

A Mr Franklin became a convert to the Church here in 1722; he afterwards was ordained at Lisbon, and came back to the English Mission.

"Nollekens the sculptor was baptised there in 1737; and opposite the church lived Benjamin Franklin, when employed as a journeyman printer at Watt's office in Lincoln's Inn Fields. He paid 2s. a week rent" (Cunningham, *Handbook for London*).

In the same year, the Rev. Joseph Morgan Hausbie, O.P., D.D., served the Sardinian Chapel, and was installed Vicar-General of England, and for the third time Provincial of his Order. He died in Lincoln's Inn Fields, 5th June 1750, aged seventy-six, "lamented in death as he had been esteemed in life, for he had made himself all to all, that he might gain all to Christ." Father Hausbie was a

hearty Jacobite, and the excited mob was easily induced to credit the absurd report that he had great numbers of men, horses, and arms concealed in subterraneous passages in Lady Petre's house at Cheam, where he formerly resided.

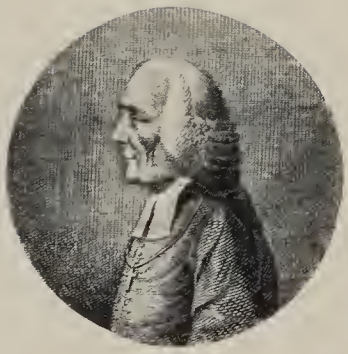
Thomas Augustine Arne, Doctor of Music, was a member of this congregation; "he had been brought up a Catholic by his parents, and although it has been stated that he had neglected his religion, he was a constant attendant at the Sardinian and Portuguese Embassies, and composed for the choir of the former, two Masses, one in four, the other in three, parts. He died a devout death, attended by all the rites of religion, his friend Mr Mawhood recording it in his diary, 5th March 1778" (Gillow, *Biographical Dictionary*).

The mention of this Mr Thomas Mawhood of Smithfield and Finchley, introduces us to a neighbouring mission, in close association with that of Lincoln's Inn Fields. He was a very prominent figure at this time; besides saving the life of Bishop Challoner, as will be shown hereafter, he was the upholder and prop of many distressed Catholics, and was one of the most constant in attendance in the club-room of "The Ship" tavern, where, seated round the long table on which cards were scattered, and pots of beer were placed (to avert suspicion), the small congregation listened with attention to Dr Challoner, who, seated at the head of a table, discoursed to them of the Word of God. Mr Mawhood

has left behind him an interesting diary, a curious record of those difficult times.

Dr Challoner, afterwards Vicar-Apostolic of the London District, was the son of a wine-cooper at Lewes in Sussex. He was born on 29th September 1691, and baptised by a minister of the dissenting sect to which his father belonged. Soon afterwards the father died, leaving his young widow with her infant child totally unprovided for. Fortunately she found a refuge for herself and her son, first in the family of Sir John Gage of Firle in Sussex, a family distinguished by its fidelity to the ancient form of religion; and afterwards in that of Mr Holman, who resided for some time at Longwood near Winchester, and subsequently at his own seat of Warkworth in Northamptonshire. In both these families, Challoner was instructed in the tenets of the Catholic Church, of which his mother was at that time a member. It appears, however, that he remained a Protestant until he was about thirteen years of age. At Warkworth he had the celebrated controversial writer John Goter for his tutor.

In 1704 he was sent to the English College at Douay, and he took the college oath in 1708. The annals of that Seminary relate that in all his exercises, whether private or public, he showed an excellent genius, quick parts, and solid judgment. So diligently did he apply himself to his studies, that although twelve years was the time usually allotted, he went through all the school in eight



The Right Rev. Dr RICHARD CHALLONER,
Vicar-Apostolic of the London District.
Born, September 1691 ; died, January 1781.

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years. He taught poetry in 1712, was also Professor of Rhetoric, and was chosen Professor of Philosophy on 6th October 1713. The latter office he held for seven years. He was ordained deacon in 1716, and priest in March 1716, by Ernestus, Archbishop of Tournay; in April 1719 he was made Bachelor and Licentiate of Theology. He took the degree of D.D. at Douay on 27th May 1727.

On the death of Dr Petre, in December 1758, Dr Challoner succeeded to the Apostolic Vicariate of the London District. At the beginning of 1759 he became extremely ill, and his life was in danger. He therefore obtained from the Holy See a Coadjutor, in the person of the Hon. James Talbot.

Dr Challoner was most zealous in the administration of his diocese; he established several new schools, and he was the founder of the Charitable Society. At first he was accustomed to preach every Sunday evening to this Society, composed of poor and middle classes, which assembled in a miserable and ruinous apartment in Clare Market. Thence they removed to a room almost as wretched, among the stables in Whetstone Park, Gate Street, Lincoln's Inn Fields; and lastly, after the Bishop had preached for a few weeks in the Sardinian Chapel there, he was silenced by the Ambassador, at the instance of the ministry. The society then removed to a place rather more commodious, in Great Turnstile, Holborn.

The laws against Catholics were so severe at this time, that it was a matter of great difficulty for any one to practise his religion openly, and it was impossible for one professing that faith to undertake the education of youth, or the keeping of schools, without being liable to perpetual imprisonment. The *Gentleman's Magazine* of that date tells us that "the laws were so severe, not to say un-Christian, that Roman Catholics were rendered incapable of inheriting by descent if any of the next-of-kin claimed the inheritance, and even children adjuring the Popish faith and turning Protestants might thereby deprive their parents of their estates, and reduce them to beggary."

"The time was," writes Father Price in his *Sick Calls*, "when it was felony to preach the Gospel; when Bishop Talbot was arraigned at a felon's bar for saying Mass; when the saintly Bishop Challoner used to meet a few of his persecuted flock at a public-house in Gate Street, Lincoln's Inn Fields, hiring the apartment by the year as a club-room, and on the night of meeting, a sturdy Irishman at the door to admit none but the faithful with the appointed watchword; how the same venerable Prelate, thus pitifully bowed down by circumstances under cruel penal laws, came in coloured clothes and preached a little comfortable exhortation, much like his own series of meditations, and, to save appearances, in case the Philistines should break in, with a pint of porter before him, which the

good Bishop never tasted, but which was drunk reverently by one or other of the assembly as 'the Bishop's beer.'"

The Rev. Thomas Gabb was appointed one of the chaplains to the Sardinian Ambassador in 1788, and served this laborious mission for four years and a half. Some years previous to this he had supplied at Mr Langdale's in Holborn, on Sundays and holidays, and for Mr Brown at the Sardinian Chapel on week-days, and was private chaplain in many country houses. He was an accomplished man, and, amongst other artistic pursuits, was a clever architect. Mr Heneage, wishing to give a chapel to West Cowes, employed Mr Gabb to draw the plans, and he partly superintended the erection of the church. He died April 17, 1817, aged 75.

Alexander Geddes, LL.D., was ordained priest in 1764, and for some time served the mission in Lincoln's Inn Fields; but he soon after this abstained from his priestly functions, and gave himself up to a new translation of the Scriptures under the patronage of Lord Petre, who, during this undertaking, allowed him an annuity of £100, which during his lordship's lifetime was in fact doubled. As soon as Dr Geddes's work appeared it was censured by the Vicars-Apostolic, and his own Bishop suspended him. Regardless of the general displeasure, he published his second volume in 1797, in language still more exceptional. Dr Milner, who includes him in his examples of scandalous and

apostate priests, states that he used to send for the help of the Church when ill, though he derided it when he recovered; "but God is not mocked, and the priest who went to reconcile him at last, found that he had unexpectedly expired." Charles Butler, who, with other Catholics, had remained throughout the doctor's friend, says: "The frequent levity of his expressions was certainly very repugnant, not only to the rules of religion, but of good sense; they gave general offence, but those who knew him, while they blamed and lamented his aberrations, did justice to his learning and to his friendly heart and guileless simplicity. The writer has more than once witnessed his lamenting the estrangement of his brethren from him, with great agitation and even with bitter tears." Besides this regret there is another reason for trusting to his final repentance, and that is the fact that when search was made after his death for the continuation of his biblical translation, in which there is reason to believe he had made great progress, it was found that, in view of his approaching dissolution, he had committed it to the flames.

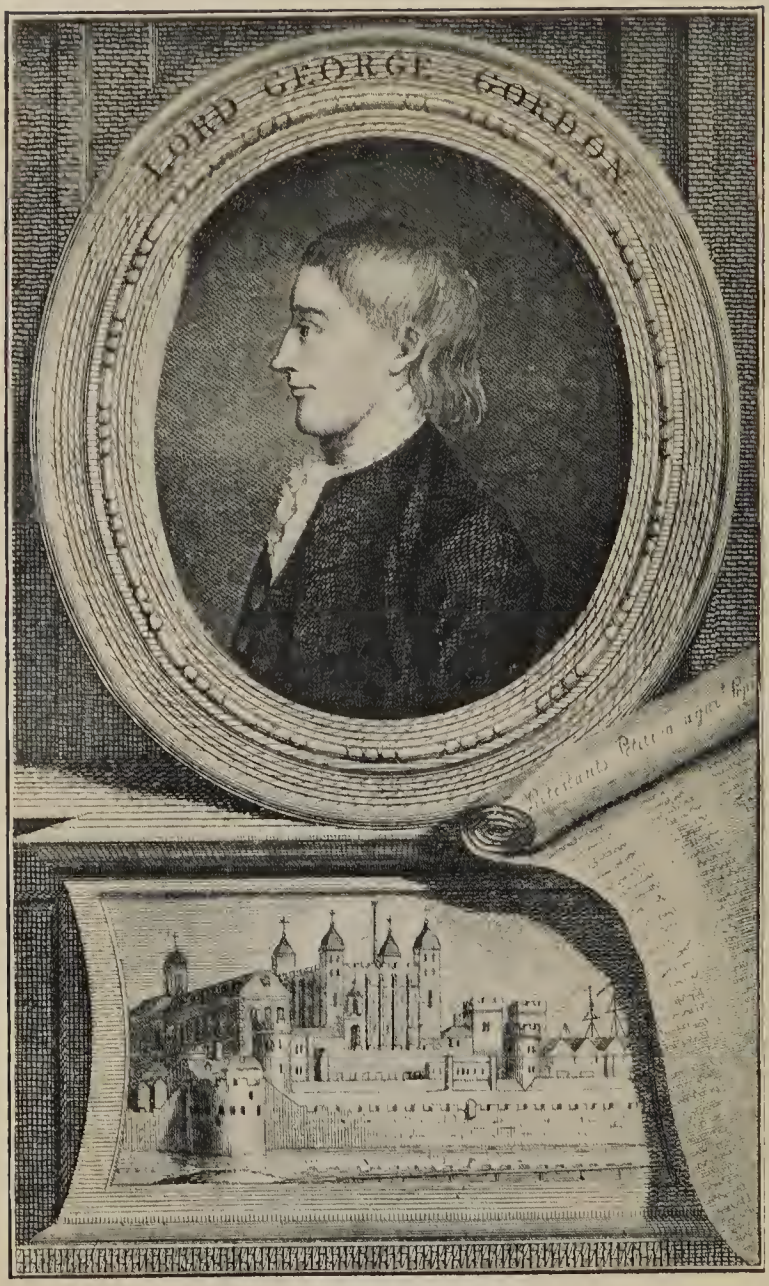
The church in Lincoln's Inn Fields was from this time served by seculars, and was placed under the protection of the Sardinian Ambassador, whose residence stood close by, the only way into the fields lying through his house. Although Mass was allowed to be offered, no pulpit was permitted, as at this time, and for many years afterwards,

controversial subjects were strictly forbidden, and any attack on the Catholic faith could only be refuted by means of tracts or pamphlets. Catholics were permitted, under the plea of some imaginary connection with the different embassies, to attend Mass at the Ambassadors' chapels; but all this was on sufferance, and those esteemed themselves favoured who were allowed this great privilege after the long period of persecution they had endured.

In 1778, an Act of Parliament was passed in England which permitted Catholics to take the oath of allegiance to the Crown of Great Britain, without taking at the same time the oath of supremacy, or making the declaration against Transubstantiation; either of which implied apostacy and renunciation of Catholicism. Lord George Saville had undertaken the task of obtaining the repeal of the particular clauses which were considered unjust, and of unnecessary severity against Catholics; and had carried the Bill through the House without a division. This was done the more easily, as an invasion of England was threatened, and it was absolutely necessary to secure the support of Ireland, and of the English Catholics. The *Gentleman's Magazine* tells us that "the Papists, elated with the favours that had been granted to them, instead of prudently and thankfully enjoying the blessings of freedom, began to abuse their new privileges, and to extend them beyond what the law allowed, for although the heavy penalty

of perpetual imprisonment was remitted, and they were put upon a common footing with other subjects respecting the right of inheritance, and even in the purchase of lands, they were still subject to heavy persecutions for propagating their religion, which they very unwisely disregarded." And it goes on quaintly to remark, "they became more earnest than ever in preaching, teaching, visiting the sick, making proselytes, to the no small scandal of many pious divines of the Established Church, whose duties they usurped, and to whose characters they did not always pay due regard."

In the meantime disturbances broke out in Scotland, on the bare rumour that similar indulgences were to be granted to "Papists" in that country as had been procured for them in England. The Protestant Association in London receiving no reply to their petition for the repeal of these new laws, Lord George Gordon put himself at its head, and having collected a vast number of people, he called a meeting at St George's-in-the-Fields, in order to carry the measure by force. On Friday, 2nd June 1780, at ten o'clock in the morning, it is said that more than 100,000 persons had collected, and, led by Lord George, marched in companies over the bridges of London, Westminster, and Blackfriars, to the Houses of Parliament, which they surrounded. The first who felt the effects of their resentment was the Archbishop of Canterbury, whom they saluted with hisses and groans; and when he got out of his carriage, to



LORD GEORGE GORDON.
(Published 1st July 1780.)

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avoid greater mischief, he was compelled to cry out (which he did in a feeble voice), "No Popery! No Popery!"

"One party directed their march to the Sardinian Ambassador's chapel in Lincoln's Inn Fields, another to that of the Bavarian Ambassador, Warwick Street, Golden Square, where, finding little or no opposition, they pulled down the altars, and ornaments of furniture, and committed the whole to the flames. Amongst the valuables then destroyed was the beautiful painting at the altar, of the Sardinian Chapel, by Spagnoletto,* the gift of the Chevalier Casali, which is said to have cost £2500. A party of the Guards was sent for, but when they arrived the mischief was done. Thirteen of the rioters were taken; the rest, on the appearance of the military, instantly dispersed" (*Gentleman's Magazine*, June 1780).

The distinguished lawyer, Wedderburn, then Attorney-General, was an eye-witness of all that passed, and, daring to upbraid the firemen with cowardice in standing idly by their engines, not daring to use them, was at once set upon by the rabble, to the cry of "No Popery! A spy, lads, a spy!" and with difficulty escaped with his life. He fortified his private house in Lincoln's Inn Fields, vowing that at least one Englishman should be found willing to brave to the death the tyrants of the Association."

* This picture was afterwards paid for by the English Government.

At Langdale's great distillery in Holborn, damage was done computed at £100,000.

At the Sessions held from 28th June to 4th July, amongst thirty-five rioters condemned to death were the following: "James Henry, one of the foremost in burning Langdale's distillery, and Joseph Lindo, apprehended taking a folio and a velvet cushion from the Royal Sardinian Chapel when on fire."

Another account in the *Political Magazine* says: "Part of the mob went to the Sardinian Ambassador's chapel in Duke Street, Lincoln's Inn Fields, where they broke open the door of the chapel and pulled down the rails, seats, pews, communion table, etc., brought them into the street, laid them against the door, and set them on fire, and in about twenty minutes the chapel caught fire. The mob would not suffer anybody to attempt to extinguish it; about eleven the Guards came, the engines at this time began to play, and the Guards took several of the ringleaders, but by the assistance of the mob some made their escape. At twelve o'clock the inside of the chapel was entirely consumed, and the house over the gate much damaged." The houses of the Sardinian and Bavarian Ambassadors were broken into, and much damage was done. On the following day they gutted the house of Mr Maberly, of Little Queen Street, for giving evidence against the rioters; and the other parties destroyed the "Popish" chapels in their respective routes, insulted the Catholics, plundered their houses, brought out and

set fire to the furniture, and threatened extirpation to the whole "sect." This day a proclamation was issued, offering £500 reward for the discovery of the persons concerned in destroying the Sardinian and Bavarian chapels. In the meantime, Lord Petre's house in Park Lane, that of Messrs Foster, Neal, and Beavis, near Little Turnstile, and that of Mr Cox, Great Queen Street, with those of many other Catholics in obscure parts of the town, were "among the triumphs of the night, which were celebrated by a general illumination by order of the governing mob, who were now masters of the cities of London and Westminster."

On Sunday, 4th June, at five o'clock in the afternoon, the Sardinian Chapel was again attacked, the repairs made the day before were destroyed, and preparations for pulling down the walls were commenced, when the Guard from Somerset Palace arrived. The life of Dr Challoner, who had succeeded to the vicariate of London in 1758, was in great danger.

"Tidings were brought on the night of Friday, 2nd June, to the Bishop's residence in Castle Street, Holborn, at eleven o'clock, after he had gone to bed, that the rioters intended, after destroying the Sardinian Chapel, to visit Bishop Challoner, seize his person, and burn his house. His chaplains thereupon awakened the Bishop out of his sleep, and tried to persuade him to go to the country house of Mr William Mawhead, situated at Finchley. This

gentleman had also a house in London, to which he went daily to ascertain the progess of events, and he found that the rioters on Tuesday, 6th June, had visited his town house, and threatened to return to it and destroy it, and afterwards to destroy his country house. He therefore advised the Bishop to set out for the residence of another Catholic friend further off from London. On the next day, after dinner, which was over at half-past one o'clock, the Bishop went to his apartment to recommend himself to God before commencing his journey. He continued in prayer for the space of an hour: the coach was waiting at the door, and the family were under some uneasiness lest during his delay the rioters should come to seize his person. At length the Bishop appeared, but instead of going to the coach, went into the parlour and told the family that 'he who dwells in the help of the Most High shall abide under the protection of the God of Heaven.' He then said he had changed his mind and would not depart, and that the master of the house 'might lay aside his fears, for he was certain no harm would happen either to his country house or to his town house.' The next morning news arrived that the military had quelled the riot, and that order was re-established. But although Bishop Challoner escaped personal violence during these wicked riots, he suffered much anxiety. He was ninety years old, and the affliction which he felt when he found his

chapel demolished, and many Catholics deprived of the means of public worship, and even the place where he himself used to preach burned to the ground, preyed upon his spirits. He did not live long after his return to London. He was seized with paralysis as he sat at table, and expired later at his house in Queen Square, the 12th January 1781.

"Dr Challoner it was who gave us the admirable translation of *The Following of Christ*, which is now in use.* For beauty of style, and for forcible English, it could not be surpassed; and is besides extraordinarily close to the original text. Dr Milner it was who first put it into verse.

"Dr Challoner was a man of great learning and ability, and the memory of few men is held in greater veneration" (Barnard's *Life of Dr Challoner*).

His remains were interred in the family vault of Mr Brian Barret at Milton, near Abingdon, Berks. The rector of the parish, the Rev. J. G. Warner, entered this singular record of the event in the register:—

"Anno Domini 1781, January 22, buried the Rev. Richard Challoner, a Popish priest, and Titular Bishop of London and Salisbury. A very pious and good man, of great learning and extensive abilities."

* Since this was written, many other and better translations have been published.

Malcolm, writing on the Lord George Gordon Riots in 1780, states: "There were thousands of them (the mob) at the Spanish Ambassador's, they not leaving any wainscot within the house or chapel, taking away great quantities of plate, with much money and household goods, and writings; verifying the proverb, 'All fish that comes to my net.' The spoil of the house was very great, divers Papists having their goods sent thither, as judging that the securest place" (Malcolm's Anecdotes, vol. i., p. 377, quoting the *English Courant and London Mercury*).

During the riots, a Jesuit Father, the Rev. Sir George Mannock, Bart., came in company with an Anglican parson, the Rev. Mr Warren, to view the blazing chapel from a short distance. The mob, in its blind rage, mistook the parson for one of the priests who had escaped, and shouting "A Popish priest!" seized the amazed parson, and, in spite of his protestations and entreaties, was about to immolate him in the flames when Sir George, who possessed a commanding presence, and, of course, was in the dress of a gentleman of the period (as no priest dared to appear at this time in clerical garb), stepped forward and assured the infuriated rabble, upon his word of honour, that he knew the person they took for "a Popish priest" to be a Protestant clergyman. The mob believed him, and thus a Jesuit saved the life of a Protestant parson. Indeed, it is related that this was not the only time

that Sir George did this service to an Anglican clergyman.

It is said that "Lord George Gordon frequently addressed the mob without, in terms calculated to enflame their passions, expressly stating to them that the people of Scotland had no redress till they pulled down the Popish chapels. After the adjournment of the House, the mob, on this suggestion, immediately proceeded to the demolition of the Sardinian and Bavarian Ambassadors' chapels. The military being ordered out, could not prevent the mischief, but apprehended various ringleaders" (Belsham's *Memoirs of the Reign of George* III., vol. iii.).

During the sacking of the church in Duke Street, a certain Mrs Roberts took the sacred plate from the sacristy, "and, whilst the rioters were trying to burn down the chapel, carried them to a priest who was hiding at the Ship Tavern, at the corner of Turnstile, Gate Street, Holborn; and, as he was fasting, he said Mass in thanksgiving for the preservation of the Blessed Sacrament and the sacred vessels, in a room on the first floor, upon an altar-stone laid on a table, with one cloth doubled three times, two candles and a cross, and a small missal which the priest took out of his pocket; and Mrs Roberts served the Mass." This priest was the celebrated James Archer, D.D., "born in London 17th November 1751, and was the son of Peter Archer and his wife, Bridget Lahey. He was

employed at a public-house called the 'Ship,' in Turnstile, Lincoln's Inn Fields, where Catholics were accustomed for many years to meet for Divine service in a large club-room. His devout behaviour and natural abilities coming under the notice of Dr Challoner, he was sent to Douay College in 1769. Here he was ordained priest, and in June 1780 returned to London to commence his labours on the mission in the very public-house in which he had formerly served. This was the year of the Gordon Riots; indeed, the newly-ordained missioner arrived in London only a few days after the furious mob had burned the chapels, and plundered and destroyed the houses of the Catholics. Under these circumstances it was more necessary than ever to assemble in secrecy for the celebration of Holy Mass, and it is related that when Dr Archer commenced his preaching in the club-room at the 'Ship,' pots of beer were placed on the tables as a 'blind.'

"He was a most eloquent pulpit orator, and an indefatigable missionary. His whole missionary career for half a century was earnestly devoted to preaching the Gospel on each returning Sunday, and it is thought that he never missed one through that extended period.

"He is described as very short in stature, perhaps not more than five feet one or two. But he had a magnificent head, his brow was wonderfully ample and intellectual, and his deep grey eyes shone with

a flashing brilliancy until his seventieth year and upwards. His voice was silvery in tone, musical, and wonderfully distinct in the pulpit. He was justly considered the most eloquent preacher in England.

"Charles Butler, referring to his style of preaching, says: 'It has been his aim to satisfy reason, whilst he pleased, charmed, and instructed her; to impress upon the mind just notions of the mysteries and truths of the Gospel; and to show that the ways of virtue are the ways of pleasantness, and her paths the paths of peace. No one has returned from any of his sermons without impressions favourable to virtue, or without some practical lesson which, through life, probably in a few days, perhaps even in a few hours, it would be useful for him to remember.' After passing further encomium, Mr Butler adds: 'To almost every Protestant library, and to many a Protestant toilet, Mr Archer's sermons have found their way.'

"The Rev. Edward Price gives a long description of him in a footnote to one of his missionary stories in *Sick Calls*, of which the following is an extract:—

"'Shortly after my conversion, in the year 1822, I saw the venerable little man for the first time out of the pulpit. He was busily employed in looking over some books in front of an old shop in Holborn. I stood behind him for more than five minutes, gazing with reverence upon him whose eloquent sermons had been so mainly instrumental in pro-

moting my conversion. His dress was certainly rather slovenly. A long, brown great-coat, much the worse for wear, nearly down to his heels; an old broad-brimmed hat, and thick-soled shoes, a world too wide for his feet, and which had evidently been soled a score of times. Though I took in these discrepancies at a glance, I thought not of them, but of the mind and heart they concealed.'

"This description is typical of many of those fine old priests who lived in the days of religious intolerance. In those times the priests generally wore brown cloth clothes, with high boots, and it has elsewhere been stated that the Rev. Joseph Berington was the first to assume black cloth.

"For many years Dr Archer was Vicar-General of the London District; and the Pope, in recognition of his missionary labours, his talents as a preacher, and his published works, conferred upon him the degree of Doctor of Divinity at the same date with Dr Lingard, Dr Fletcher, and Dr Gradwell.

"He found a peaceful, happy end in the family of Mr Booker, the publisher, in whose house he had resided for more than twenty-five years. He died 22nd August 1834, aged eighty-two" (Gillow, *Biographical Dictionary*).

Mr Thomas Booker, above-mentioned, was a bookseller and publisher in New Bond Street. He died in June 1793, and seems to have been the founder of the firm of that name. One of his daughters, Mrs Dolman, with her sister, carried on

the business after her father's death; and Mr Dolman, the publisher at the present time, is a relative of her husband. Mr Thomas Booker was a member of the Lincoln's Inn Fields congregation, and a great benefactor to the schools in Gate Street, attached to the mission; a memorial cross bearing his name still stands in the courtyard fronting the schools.

After the suppression of the Gordon Riots, the chapel was enlarged westwards, by adding to it the ground formerly occupied by the Ambassador's stables. This was done by Sir Christopher Wren at the public expense; and it is observable that much ingenuity has been employed in the construction, as the outside wall takes several curves which are not perceptible from the interior.

During the first twenty years of the present century, this chapel formed the centre of Roman Catholic worship, and of the charities of that Church; but it was superseded by the erection of other Roman Catholic churches in Islington, Clerkenwell, and Soho. It formerly had a fine choir, and still shows, in its fine ecclesiastical plate and pictures, some remains of its former importance. It has now come to be a chapel for Roman Catholics in the immediate neighbourhood, many of whom are foreigners.

In 1790, Bishop John Douglas, Vicar-Apostolic of the London District, wrote as follows: "The Catholic religion is now beginning to flourish, and

as public sermons and services in the chapels are now permitted, many conversions are the result. There are now in London ten public chapels, of which three are maintained at the cost of the Spanish, Portuguese, and Sardinian Embassies. The Sardinian Chapel has five missionary priests, whereas there were once seven. The number of priests serving the public chapels in London is thirty-seven."

The marriage of the celebrated authoress, Fanny Burney, with General d'Arblay, took place in this church. This union was much against the wishes of her father, Charles Burney, Mus.Doc., as M. d'Arblay, a refugee at the time of the French Revolution, had lost all his property by confiscation, and Miss Burney herself owned nothing but the small annuity which she enjoyed as having been a a dresser to Queen Charlotte, and which might be discontinued if she married a Roman Catholic. Such a match in any case implied seclusion and a loss of position. It is related in *Fanny Burney and her Friends*, edited by L. B. Seeley, M.A., that "the marriage took place in Mickleham Church, on the 30th July 1793, and on the following day the ceremony was repeated at the Sardinian Chapel, Lincoln's Inn Fields, according to the rites of the Romish Church." *

* This must be an error, for, had the ceremony of marriage taken place at Mickleham, it could not have been repeated in the Sardinian Chapel. No doubt Fanny Burney was married in her own church first.

Cardinal Wiseman, in the preface to his *Lectures on the Principal Doctrines and Practices of the Catholic Church*, writes: "In the Advent of 1835, I delivered a course of evening lectures in the Royal Sardinian Chapel, Lincoln's Inn Fields, upon controversial subjects. It was comprised in seven lectures, and was honoured by a very numerous attendance."

In 1812 the number of Catholics belonging to the Sardinian Chapel was 7000; but some years previously had reached 14,000. When Wild Street was pulled down, as many as 1000 members of the congregation were scattered, and thus were lost to the mission.

In the year 1837 to 1840, when Dr Baldacconi was Missionary Rector, the Sardinian Chapel possessed a very fine choir, which choir was added to now and again by members of the Italian Opera House, who gave their services gratuitously on great festivals. On one occasion, when a grand dirge was sung for the sister of the famous singer Grisi, the church was packed with a fashionable audience, and amongst the performers were Lablache, Rubini, Tamburini, Persiani, and Grisi herself. The tickets on this occasion were sold for 10s. apiece.

The galleries, which run on three sides of the church, were always well filled, and the Ambassador's pew, a semicircular erection of mahogany, is still to be seen in the gallery on the gospel side; a fine staircase, shut off from the church, leads up to it, and

its wide steps have at different times been trodden by illustrious feet, among them being those of Victor Emmanuel, King of Sardinia.

The *Times* newspaper, of 3rd December of that year, states :—

"His Majesty attended divine service yesterday at the Royal Sardinian Chapel, Lincoln's Inn Fields, accompanied by his numerous suite and several persons of distinction. His Majesty arrived precisely at eleven o'clock, and was received at the entrance of the chapel by his Eminence Cardinal Wiseman and the Chaplain of the Embassy. His Eminence delivered the following address in Italian :—

"'Sire,—Permit me to take the advantage of this occasion, the first of its kind that will be enrolled in the annals of this Royal Sardinian Chapel, to convey to your Majesty the sincere and humble homage of the clergy who officiate, and the numerous congregation, native and Italian, who frequent it, and derive from it so many spiritual blessings.

"'It is the most ancient of our chapels or churches. Founded by the piety and zeal of your Majesty's august ancestors, entirely maintained by them during centuries of peril and affliction; generously endowed by your Majesty, it has been one of the principal supports of our holy religion in this Metropolis.

"'And if your Majesty should find it but insignificant and poor, not the less fervent on that account are the prayers daily offered up to the Almighty, to beg of Him to enrich your Majesty and your

royal house with abundant mercies and heavenly graces.'

"His Majesty returned thanks, and asked several questions about the chapel, its origin, etc. He was then conducted by the cardinal and clergy in procession to the throne erected for him in the chapel. The altar and sanctuary were as handsomely decorated as the limited time allowed.

"The Mass was Beethoven in C, and was admirably played and sung by the numerous choir. The organ was lately built by Bishop, and is of extraordinary richness and beauty of tone.

"The celebrant was the Rev. Wm, O'Connor, senior chaplain, assisted by the Rev. Edward Price as deacon, and the Rev. John Doherty as subdeacon. The Rev. Dr Faa di Bruno and the Rev. Sebastian Faenza as assistant priests.

"A large body of police were in attendance, who kept excellent order among the dense crowd assembled in front of the chapel to welcome his Majesty."

Apropos of the Rev. Father Faa di Bruno, a terrible tragedy was enacted in a house in Charles Street, Drury Lane, in 1849. He was preaching a mission in a large coach factory, and on the Sunday night (4th August), the room was densely crowded. This mission had attracted much curiosity from the novelty of its situation and locality and on that occasion fully 1000 persons were collected, many of them people of very rough

character. Dr Faa di Bruno was in the midst of his sermon, when a cry of "fire" was raised from the outside—a rush was made down the crazy staircase—the post which supported it gave way—the stairs fell with a crash, and a hundred or more of helpless individuals were hurled pell-mell upon each other to a great depth below; were trampled upon, stunned, crushed, and mutilated. The excitement was awful. The window was dashed out; several leapt a fall of 30 feet into the street; shrieks and screams filled the air.

Dr Faa thundered forth at the top of his powerful voice for the people to remain quiet, and to stay with him. He held the crucifix on high, and adjured them in the name of the living God to do so. Hundreds must have perished. The floor was weak and crazy—it was a very ancient tenement, and all had rushed to the broken stair. The flooring would probably have been precipitated into the yawning depth below, but 500 obeyed his voice and remained.

One of the resident clergy of the Sardinian Chapel has described the fearful scene he had witnessed at King's College Hospital, where he had hastened to give partial relief to the sufferers. The priests remained until long past midnight, attending the dying, and soothing the pains of the living with the mysteries of religion. The fire-engine had arrived, and a dense crowd of the lowest scum of London had gathered at the scene of the accident.

Dr Faa, with the ciborium in his hands, still dressed in his habit of religion, with no hat upon his head, was hustled and driven by the mob, and it was with the greatest difficulty he had reached a place of safety.

The Rev. Raphael Melia, D.D., P.S.M., came to Lincoln's Inn Fields in the year 1844; commenced work there for the most part during the troubles which followed the influx of Irish into London at the time of the Irish famine. Father Melia was remarkable for his zeal, and spirit of prayer. During his thirty years and more of labour in this country, he never allowed himself more than four hours' sleep, being as regular and punctual as a novice, and always finding employment for the hours he devoted to work. It is said that he lived amongst the poor, and in his confessional, where he was invariably to be found up to a late hour of the night. To Pius IX. he was well known, and was called by him *un sant' uomo*, and by this name Dr Melia was known to the crowds who were his friends and were devoted to him. He wrote several learned controversial works. (Gillow.)

When Dr Melia left Lincoln's Inn Fields, he travelled in Italy, Germany, and Spain, to collect money for churches, where men of every nationality could find a priest capable of understanding their language and needs; and the present fine church of St Peter, Hatton Garden, opened on the 16th April 1863, is the standing memorial of his labours.

His brother, the Rev. Pius Melia, was also for some years attached to the Sardinian Chapel, after which he was appointed confessor to Cardinal Wiseman, and to the Italians resident in London.

I have been told by a former member of the congregation, that in Dr Baldacconi's time, while he was entertaining at dinner a party of friends, he suggested that they should, on the occasion, broach a wine cask which had long lain unopened in one of the cellars; but what was their amazement to find in it, in the place of wine, a collection of the most splendid vestments which had long lain hidden there, but which are now in use to this day. These vestments were the gift, and some of them were worked, by Anne of Savoy, wife of Charles Felix, and bear embroidered on them the arms of Sardinia.

The *Catholic Handbook* (1857) says: "Ten or a dozen years ago, this was decidedly the ugliest and the most inconvenient chapel in the district. . . . During the last six years about £1700 have been spent in necessary repairs and alterations. These alterations were principally effected in 1851, when a new gallery and 252 additional sittings were provided. This church has one of the finest organs, recently erected, to be met with in any place of worship in London." It was given to the church by Father O'Connor, M.R., and cost £1000. He himself was an excellent musician, and the possessor of a very fine voice, and under his direction the

choir was in a flourishing condition. He was appointed to the mission in 1849; and the dedication of the church to St Cecilia (conjointly with St Anselm) is believed to be due to him.

Webbe the composer belonged to this congregation, and wrote for the choir some of his most beautiful music.

Le Jeune was organist there: he was a fine musician, and was preceded in his post by his brother.

The two ancient-looking lamps which now adorn the sanctuary are models in wood of the valuable silver lamps which were stolen when the church was wrecked by the rioters. These lamps still hang in the places they occupied in the time of Dr Challoner; and I have seen an old print of the Bishop preaching from the altar, with uplifted finger, these lamps on either side of him, and the Ambassador's pew on his right hand. The altar-piece is a fine one, but I have been unable to ascertain the name of the painter.

The church possesses an unusually handsome monstrance, presented by Mr Kenelm Digby, and many other articles of church furniture of great value.

It is here that the "Red Mass" has been said for so many years past, when the Catholic judges and the other "lights of the law" met together at the commencement of the legal year to offer their work to God. A pretty and impressive sight, when the

body of the old church was filled with men dressed in their robes or in wig and gown, and the quaint old galleries above were overflowing with a gaily-dressed crowd of devout and curious people.

Now the fiat has gone forth that this ancient and unique building must be demolished to make room for the Strand-Holborn improvement, and a new church must take its place; but instead of being hidden away in an ugly side-street, it will proudly stand forth without fear in the light of day, the cross upon its summit proclaiming its sacred purpose to all the world. The money obtained for the site will be sufficient to build the new church, and perhaps to leave a handsome sum in hand.

THE CHAPELS OF THE STUARTS

1662

On the marriage of Charles II. to Catherine of Braganza, in May 1662, Father Howard was made her first chaplain, and took up his residence in London, paying, however, yearly visits to his monastery. He became the Queen's Grand Almoner in succession to Lord Aubigny, who died in 1615, and he had charge of her Majesty's Oratory at Whitehall, with an annual stipend of £500 sterling, with £500 additional for his table, and £100 for the requisites of the Oratory. He was provided with a state apartment for his use, and was addressed as "my Lord Almoner."

Father Howard actively employed his great influence at the English Court in the service of the Catholic Church. He promoted the royal declaration of toleration for liberty of conscience, which was published in March 1672. The Protestants hated him for this, and for his success in reconciling persons to the Church. He was accused of having printed, in some English books of piety, the Pontifical Bulls of Indulgences granted to the

Holy Rosary. The penal laws made the last offence high treason. His enemies were resolved to prosecute him to the uttermost, and even to drag the matter before Parliament. Father Howard, not wishing to entangle the faithful and the Queen's household in the troubles of religious strife, sought and obtained the King's leave to withdraw abroad, where he retired in September 1674. He was created Cardinal in the Consistory of 27th May 1675. In 1679, the Cardinal, at the request of Charles II., was made Cardinal Protector of England and Scotland, in the room of Cardinal Francesco Barberini, deceased.

There exists a very curious large folio print, showing Cardinal Howard giving to the populace at Rome an ox roasted whole, stuffed with lambs and fowls, which peep out, together with provisions of all kinds, which he distributed to the people on the occasion of the birth of the Prince of Wales, son of James II. and of Mary Beatrix his Queen. A copy of this engraving was at Norfolk House. (Maziere Brady.)

The Queen's Oratory is thus described by Brady: "The Queen's Oratory is very grand and noble; the chapel is capacious and well-adorned, having at one side of it the cemetery for the Catholic domestics of her Majesty. Father Howard has the management of the Masses, which are said consecutively for the greater convenience of the faithful. With the consent of the General of his

CARDINAL HOWARD,
Founder of the English Dominican Convents at Bornheim and Brussels.
Died 1692, aged 61.

(*From the original picture painted at Rome in 1687, by H. Tilson, in the possession of F. Eyre, Esq.*)

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Order, he has introduced, as well in the Oratory as elsewhere, the observance at the Masses of the usual rites of the Church, as the Catholics do not understand the difference in the Dominican rite, and cannot distinguish a Dominican from any other priest, as all wear a secular dress.

"On Feast days Mass is sung, and Vespers are performed with great solemnity. Sermons are preached in Portuguese, English, and Flemish. The Queen commonly attends not only the Masses and Sermons, but also the processions, made every first Sunday in the month, of the Host, and of some relics, in the vicinity of the chapel, and in sight of the heretics, who at first made some noise about these processions."

Locke, who was a convert to the Catholic faith, was appointed organist to the Queen, with a salary of £100 a year. As such he appears in the accounts of the Queen's household in 1671, and he continued in his post until his death. He wrote music for the Chapels Royal, many valuable compositions being left by him; amongst others is a "morning service performed in the Chapel Royal in 1666, in which the response after each commandment is set to different music. This was deemed an innovation, and was much censured." Locke became afterwards organist to Queen Catherine. Pepys writes, September 1667: "Spent all the afternoon, Pelling, Howe and I and my boy, singing Locke's response to the Ten Commandments, which he hath set very finely, and was a good while since

sung before the King, and spoiled in the performance, which occasioned printing of them for his vindication, and are excellent good."

Pepys alludes to the Roman Catholic services in the Chapel Royal at Whitehall in very contemptuous terms. On 10th May 1663, he writes: "Put on a black cloth suit with white lynings under all, as the fashion is to wear to appear under the breeches—I walked to St James's and was there at Mass, and was forced in the crowd to kneel down." He gives us an account of the chapel, as prepared for the use of the Queen Catherine of Braganza, in his *Diary*, 21st September 1662: "To the parke; the Lord's Day. The Queen coming by her coach going to her chapel at St James's (the first time that it hath been ready for her). I crowded after her and got up to the room where her closet is, and there stood and saw the fine altar, ornaments, and the fryers in their habits, and the priests come in with their fine crosses, and many other fine things. I heard their musique too, which may be good, but it did not appear so to me, neither as to their manner of singing, nor was it good concord to my ears, whatever the matter was. The Queen very devout, but what pleased me best was to see my dear Lady Castlemaine, who, tho' a Protestant, did wait upon the Queen to chapel. By-and-bye, after Mass was done, a fryer with his cowl did rise up and preach a sermon in Portuguese, which I, not understanding, did go away, and to the King's chapel, but that was done; and so up to the Queen's presence-

chamber, where she and the King were expected to dine; but she staying at St James's, they were forced to remove the things to the King's presence, and there he dined alone."

Pepys also gives an account of a service held in the chapel of Somerset House in 1663-4: "On the 24th, being Ash Wednesday, to the Queen's chapel, where I staid and saw Mass, till a man came and bade me go out or kneel down; so I did go out, and thence to Somerset House, and there into the chapel, where M. D'Espaigne, a Frenchman, used to preach." In October Pepys again visits Somerset House, and saw the Queen's new rooms, "which are most stately, and nobly furnished." He also gives us an account of the Queen's private apartments in Whitehall: "Mr Pierce," he says, "showed me the Queen's bedchamber, and her closet, where she had nothing but some pretty, pious pictures and books of devotion, and her holy water at her head as she sleeps. She had an illuminated clock near her bed, in order to see what the hour was in the night. She had also a curiously inlaid cabinet of ebony, mother-of-pearl, ivory and silver, which contained a small altar and relics, with all things necessary for her private devotions."

Brady tells us that "Queen Catherine is altogether given to devotion, recites daily the canonical hours, and pays special attention to the adornment of the church, and the observance of sacred rites, of which she has great knowledge, so as to be able to detect

the least defect committed by accident. She professes supreme veneration for the Pope, being offended by the smallest word which she may hear uttered to his disparagement, even though the King himself should be the speaker. She meddles not at all in the affairs of State, so that nothing of moment can be effected through her means. She is much beloved for her kindness, and that even by the heretics. . . . Father Fernandez, the Jesuit, is as although he were not, for he keeps aloof from affairs, and lives a solitary life. Paul d'Almeda, a Portuguese, one of the chief almoners, and Father Christopher of the Rosary, the Queen's preacher, are more forward, and are reputed to possess particular credit with the Queen" (Maziere Brady).

Later on we read: "The chapel of the Queen is almost an open church, and in it Masses are celebrated with music. She has twenty-eight priests as chaplains, of whom twelve are Portuguese Capuchins, six are Benedictines, two are Dominicans, and the rest are seculars. At functions and Vespers, Father Howard presides. He sits by the gospel side of the altar, with two assistants, and is habited as a Prelate with rochet. This renders the ceremonial very imposing and commanding, and gives grace to the Divine Offices.

"The altar-piece in the chapels is generally a Christ on the Cross, or a Descent from the Cross, as pictures of the Saints might excite ridicule among the heretics."

"The Capuchins live in a convent close to the chapel, and while in cloister wear the habit of the Order. But when they go out they dress as seculars with wigs, and do not walk alone, but each has his companion. These good fathers are poor in knowledge; some of them are not able to speak Latin" (Maziere Brady).

In the year 1666-7, 23rd January, Pepys, writing in his *Diary*, states: "My Lord Brounker and I, walking in the park, did observe the new buildings, and my lord, seeing that I had a desire to see them, they being the place of the priests and friars, he took me back to my Lord Almoner (Cardinal Howard of Norfolk), and took us quite through the new house and chapel, and the new monastery, showing me the most excellent pieces in wax-work, a crucifix given by a Pope to Mary, Queen of Scots, where a piece of the cross (true) is, several fine pictures, and good prints of holy pictures.

"I saw the dormitory and the cells of the priests. We went into one, a very pretty little room, very clean, hung with pictures and set with books. The priest was in his cell with his hair-clothes to his skin, bare-legged, with a sandal only on, and his little bed, without sheets, and no feather-bed. A pretty library they have, and in the refectory every man had his napkin, knife, cup of earth, and basin of the same, and a place for one to sit and read, while the rest were at meals. And into the kitchen I went, where a good neck of mutton

was at the fire. I do not think they fared very hard.

"The gardens all look into the park. I wished myself one of the Capuchins."

"March 16th, 1667.—I to walk in the parke, whence to the Queen's chapel, and there heard a friar preach, with his cord about his middle, showing that God did respect the meek and humble, as well as the high and riche. He was very full of action, but very decent and good, I thought, and his manners of deliverie very good."

Whitehall having been the residence of so many of our English sovereigns in succession, its walls have witnessed many curious and interesting scenes, foremost amongst which may be reckoned the death-bed of Charles II., the details of which, gathered from Evelyn and Burnet, and some other sources, have been worked up by Macaulay into a most effective scene. I will give it in the historian's own words, though I must first explain that the Father Huddleston mentioned by Macaulay was the same priest who had aided Charles in his escape after the battle of Worcester, and who had been sent for, at the suggestion of the notorious Duchess of Portsmouth, to offer to the King on his bed of death the consolations of religion. Macaulay says: "Even the physicians withdrew. The back door was then opened, and Father Huddleston entered. A cloak had been thrown over his sacred vestments, and his close-shaven crown was concealed by a flowing wig.

'Sir,' said the Duke (of York), 'this good man once saved your life. He now comes to save your soul.' Charles faintly answered, 'He is welcome.'

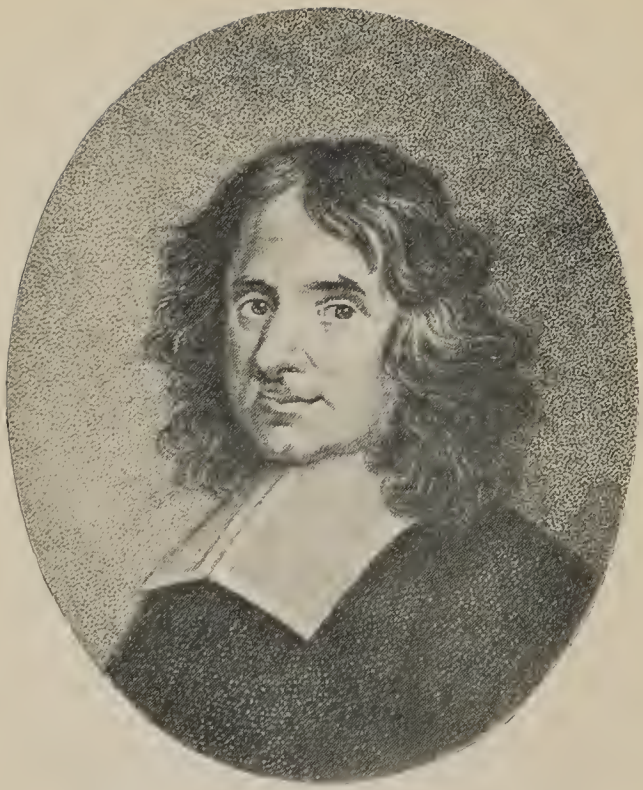
"Huddleston went through his part better than had been expected. He knelt by the bed, listened to the confession, pronounced the absolution, and administered Extreme Unction. He asked if the King wished to receive the Lord's Supper. 'Surely,' said Charles, 'if I am not unworthy.' The Host was brought in, Charles feebly strove to rise and kneel before it. The priest bade him lie still, and assured him that God would accept the humiliation of his soul, and would not require the humiliation of his body. The King found so much difficulty in swallowing that it was necessary to open the door and procure a glass of water. This rite ended, the monk held up a crucifix before the dying man, and charged him to fix his last thoughts on the sufferings of the Redeemer, and withdrew." Macaulay adds: "The King seemed much relieved by what had passed."

Father John Huddleston, O.S.B., came of a Lancashire family, and was born in 1608. After the defeat of Charles II. at Worcester, the King owed his life to the presence of mind of Father Huddleston, who succeeded in concealing him in a secret hiding-place in Mr Whitgreave's house at Moseley Hall. The King, in after years, was not unmindful of the debt which he owed to the monk, and he was invited to take up his residence at Somerset House, under the

protection of the Queen-dowager, Henrietta Maria, where he lived in peace, and without disturbance on account of his priesthood. After Henrietta's death he was appointed chaplain to Queen Catherine, with a salary of £100, besides a pension of a similar amount. All writers speak with respect of Father Huddleston, whom Echard describes as "a rare example of fidelity to his prince and zeal for religion" (Gillow, *Biographical Dictionary*).

Another account of the King's death is taken from *The Laity's Directory for* 1816, and reads as follows :—

"On Monday, the 2nd February 1684-5, the King rose early ; he said he had not slept well. About seven o'clock, coming from his private devotions out of his cabinet, he fell down in an apoplectic fit, and was senseless for some hours. Père Monsuette, a Capuchin friar, confessor to the Duke of York, went and told the Duke that now was the time to take care of his soul, and that it was his duty to tell him so. The Duke upon this admonition went and told him so. The King answered: 'Ah, brother, how long have I wished ; but now help me,' and said he would have Father Huddleston, who had preserved him in the tree, and hoped he would now preserve his soul. He was presently sent for. The King having notice that he was waiting, desired to be in private with his brother. All the bishops and nobles going out, the Duke latched the door, and told Lords Petre, Bristol, and Faversham they might stay."



The Reverend JOHN HUDDLESTON, O.S.B.,

Who so eminently distinguished himself in the preservation of King Charles II., after his total defeat at the Battle of Worcester, and who in his last moments reconciled him to the Catholic Faith.

Born 1608, died 1698; aged 90.

(From the original picture in the possession of R. Huddleston, Esq. of Sawston Hall.)

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A few years later, we learn from the *London Mercurie* (1688), "The Popish chapel, to which the monks belonged at St James's, being lent to the French Protestants, they had prayers and preaching in it on Sundays. This was the Friary at St James's Palace, so called from the friars who attended Catherine of Braganza, Queen of Charles II. The present Lutheran chapel occupies the site of the old Friary."

In 1689, as we gather from the State Documents in the Lord Steward's Office, a warrant directed to Sir Christopher Wren, Surveyor of Works, was issued from the Board of Green Cloth, signed "Devonshire & Newport," commanding Sir Christopher to close a door in Buckingham Court, near Spring Gardens, which led into St James's Park, in order to prevent "the great and numerous concourse of Papists who resort for prayers to the coffee-house of one Bromfield and to other houses" (*Catholicism in England from the XVI. to XIX. Century*).

Walford tells us that "James II. built a new range of buildings on the garden site, including a chapel for his Queen, Mary d'Este"; and Evelyn says "he saw to his great grief the new pulpit set up in the Popish Oratory at Whitehall for the Lent preaching; Mass being publicly said, and the Romanists swarming at Court with greater confidence than ever since the Reformation."

When Dr Leyburne, the Vicar-Apostolic, arrived in London in October 1685, the King lodged him in

Whitehall, and gave him a pension of £1000 a year. With him came Ferdinand, Count d'Adda, Archbishop of Amasis, as Papal Nuncio. Lord Macaulay, in his *History of England*, called Dr Leyburne by mistake a Dominican, and said that "with some learning, and a rich vein of natural humour, he was the most cautious, dexterous, and taciturn of men . . . that he seems to have behaved on all occasions like a wise and honest man."

Dr Leyburne and the Nuncio were both charged to oppose the headstrong policy of James II., and to inculcate moderation in his endeavours to force Catholicism on a reluctant Protestant nation. Dr Leyburne was kept at Court, but his advice had no weight. He boldly told the King that the Fellows of Magdalen College had been grievously wronged by the appointment of Dr Giffard as President, and that restitution ought to be made to them on religious as well as on political grounds. But James II. did not yield until too late.

When the revolution broke out, Bishops Leyburne and Giffard were seized at Faversham, on their way to Dover, and were actually under arrest when their unfortunate sovereign was brought into the same town. Both Prelates were committed to prison, Bishop Leyburne being sent to the Tower. Bishop James Smith, of the Northern District, stated to Propaganda, that Bishop Leyburne suffered two years' incarceration; "but his blameless conduct, which his enemies could not impeach, secured him a

release, and permission to dwell in England. He afterwards lived privately in London. . . ." The Bishop died on the 9th June 1702, after a life spent in a most holy manner, and protracted to extreme old age.

When Pope Innocent XI., in 1688, requested King James II. to recommend subjects for the newly-constituted vicariates, Philip Ellis, then aged thirty-six, was selected for the western vicariate, and was consecrated on Sunday, 6th May 1688, at St James's, where the King founded a monastery of Benedictine monks. Bishop Ellis, like the other Vicars-Apostolic, was granted a pension of £1000 a year.

In the second week of July 1688, Bishop Ellis confirmed a considerable number of youths—some of whom were converts—in the chapel of the Savoy. It is doubtful whether this Bishop ever visited his diocese, for, on the breaking out of the Revolution in November 1688, he was arrested and thrown into prison in Newgate (Macaulay's *History of England*, vol. ii., p. 563). He was, however, soon set at liberty, and retired to France, to the Court of his exiled King, at St Germains.

John Placid Adelham, or Adland, O.S.B., was stationed at Somerset House from 1661 to 1675. In the latter year he was banished, but returning to England, became one of the victims of the infamous Oates' Plot, and was tried and condemned to death merely as a priest. He was reprieved,

but was detained in prison in Newgate, where he died between 1681 and 1685. He was a great reader and admirer of the works of St Augustine (Gillow's *Biog. Dict.*).

Another priest, who was well known at Court in the time of Charles II., was the Rev. Lionel Albert Anderson, O.P. (*alias* Munson). He was the son of a Lincolnshire gentleman of good estate. He had been educated a Protestant, but becoming a convert, and having received the Dominican habit in the spring of 1658, and being ordained priest, he returned to England about 1665. He resided for the most part in London, under the assumed name of Munson, and was much esteemed at Court, being personally known to Charles II.

When Oates broached his Popish plot he accused Father Anderson of being a Dominican conspirator; he was apprehended and imprisoned in the King's Bench Prison (Gillow's *Biog. Dict.*).

Mr Wood, in his *Ecclesiastical Antiquities*, tells us that in the reign of James II., Dr Smith, one of the Vicars-Apostolic, was consecrated at Somerset House. There was in the grounds adjoining this palace a small cemetery, in which the Catholic members of the Queen's household were buried. In 1638 Father Richard Blount, who had reconciled Anne of Denmark, the consort of James I., to the Roman Church, was buried there, by the Queen's permission. The value of that permission at such a time may be inferred from the fact that, owing

to the severity of the penal laws, Catholics were, for the most part, obliged to be buried in Protestant cemeteries, with rites distasteful to themselves; and they were only too glad when the priest who attended them in their last illness could bless a little mould which was put into their coffin, and perform the usual ceremonies in secret, and even at a distance from their bodies.

Even at this period of degradation, the palace at Whitehall possessed one great charm—the music of its Chapel Royal. The choir, famous in Charles I.'s time, was now distinguished above all others by the great superiority of its Offices, and by the number of excellent composers it produced. It will be sufficient to mention the most illustrious of its names—that of Henry Purcell, England's greatest musician. This was mainly owing to Charles II.'s taste and magnificence; yet it is difficult to understand how he could step from the Chapel Royal, with a full appreciation of its sublime strains, into such a scene of debauchery as that described by Evelyn.

John Abell was another celebrated musician attached to the Chapel Royal during the reigns of Charles II. and James II., but, after the Revolution of 1688, he was discharged on account of his religion.

Statues of white marble, and an altar-piece by Verrio, decorated the chapel. The organ, now at the Protestant Church of St James's, Piccadilly, and one of the finest instruments in London, was origin-

ally made by the celebrated Réné Harris, in 1687, for King James II.'s Catholic chapel at Whitehall, and it was set up in an elaborately adorned case by Grinling Gibbons (Hodges). Evelyn, in his diary, frequently mentions the service in this chapel; and on one occasion, at Easter, 1684, when the King received Communion, he adds: "Note, there was parfume burnt before the service began" (*Old and New London*).

There was an interesting ceremony which took place annually from a remote period in the Chapel Royal, Whitehall, viz., the distribution of the Maundy, or Royal alms to the poor, which has come down from the Roman Catholic ages. Some such ceremony was performed by persons of the highest rank, both temporal and spiritual, from the Pope down to the lords and nobles in their castles, in commemoration of their Redeemer, who "washed His disciples' feet," when He gave them that new commandment, or "mandate," whence the day has its name. Queen Elizabeth performed this ceremony with her own hands, at her palace at Greenwich, and the last of our sovereigns who went through the ceremony in person, was James I.; after him, under the Hanoverian line, it was performed by the Royal Almoner.

The ceremony is thus described: "It being Maundy Thursday, there was distributed at the Banqueting House, Whitehall, to forty-eight poor men and forty-eight poor women, boiled beef, and

shoulders of mutton, and small bowls of ale, which is called dinner; after that, large wooden platters of fish and loaves, viz., undressed, one large ling, and one large dried cod, twelve red herrings, and twelve white herrings, and four half-quartern loaves. Each person had one platter of this provision, after which it was distributed to them shoes, stockings, linen and woollen cloth, and leathern bags, with one-penny, two-penny, three-penny and four-penny pieces of silver, and shillings to each about £4 in value.

"His Grace the Lord Almoner, the Lord Archbishop of York, also performed the annual ceremony of the Washing of the Feet of the Poor, which was formerly done by the Kings themselves" (Thornbury's *Old and New London*).

Another event connected with Whitehall in the reigns of the Stuarts should be mentioned here—namely, that within its walls the devotion of the Sacred Heart devised by Sister Marguerite Mary Alacoque, at Paray-le-Monial, in France, was first publicly preached and taught in England, by Father Colombiere, the confessor of the Duchess of York—Mary of Modena, afterwards Queen of James II.

The body of James II. remained unburied for a hundred years after the death of his daughter. An interesting account of his long-deferred funeral is to be found in *The Lamp* for May 1892, from which I quote:—

"Lights were kept burning round the bier of James II. until the French Revolution. How

strange that the bones of the stranger and the exile in the land should be reverenced, when those of the royal personages of France were disinterred and profaned!

"The church of the Benedictines in the Faubourg St Jacques was desecrated, and turned into a spinning-factory; but when the revolutionists opened the coffin of James II., they found the corpse entire, and in an extraordinary state of preservation. James had always been greatly loved and revered in France, and at the sight of his remains the crowds were seized with awe, and they defended them from those who would have destroyed them. The municipal authorities took possession of the hearse and body; but the people, crowding to see them from all parts of Paris, and being willing to pay for the sight, the officials took occasion to charge from a sou to a franc for admission, and made the show of our King's corpse a profitable concern. Robespierre ordered the body to be buried, which was not done, but it was carefully and reverently preserved.

"When the allies came to Paris, in 1813, the body of the unfortunate James II. still remained above ground; and the strange circumstance being mentioned to George IV., he generously ordered the bones of his kinsman to be carried in funeral procession from Paris to St Germains, and there interred in the church. The long-delayed funeral of James II. then took place with royal grandeur. No

mourners of his lineage attended his coffin on its return to St Germains, for his race had passed away; yet his people followed him to the grave; for most of the English in Paris, setting aside all religious and political differences, attended the cortège in the deepest mourning. The indications of respect were extraordinary. Every English person behaved as if following the coffin of a beloved sovereign, who had died only the previous week.

"George IV. ordered a monument to be raised in the Church of St Germains, to the memory of his unfortunate predecessor. It is of white, grey, and black marbles, and, notwithstanding its simplicity, it possesses some elegance. An inscription in Latin marks the name and rank of the deceased, and the fact of his interment in 1813.

"James II. is the only British sovereign deceased between the years 1603 and 1813 to whom a funeral monument has been raised. So closes the last historical incident of 'The Ancient Stuart Line.'"

SUNDAY IN THE TIMES OF THE STUARTS

IT is a curious fact, but none the less a true one, that the observance of the Sunday was far less severely carried out in the strict times of the Puritans than in our own day. For instance, it was always considered as a matter of course that in the harvest time the work left unfinished at the end of the week should after Church time on Sunday be carried out, "lest by neglecting the proper moment for such operations the bounty of Heaven be lost." An injunction of Queen Elizabeth, in 1559, required that all parsons, vicars and curates shall "teach and disclose unto the people that they may with a safe and quiet conscience, after their Common Prayer, in time of harvest, labour upon the holy and festival days, and save that thing which God has sent; and if any, for scrupulosity or grudge of conscience, shall abstain from working upon those days, that then they shall grieviously displease and offend God."

In the times before the Reformation it had always been the custom to allow Sunday pastimes; and

no doubt this license was often much abused, and that the recreations on Sundays and festivals, such as Whitsun, or other ales and wakes, as they were called, commemorating the dedication of churches, frequently became scenes of riot and debauchery. As the years went on this freedom was not relaxed, and we read in Mr Govett's *King's Book of Sports*, that "while the rich had their tournaments, jousts, and other costly shows, such as the 'revels, mocks, disguisings and bankets roiall,' with which we learn from Stow that King Henry VIII. kept his Christmas at Greenwich in 1527, the poor had other enjoyments after their kind, both lawful and unlawful, such as baiting of bears, bulls and badgers, cock-fighting, morrice-dancing, leaping and archery; and last, but not least, the Maypole and all the games connected with its traditions."

"The poorer classes, though they could not afford hunting and banqueting, were nevertheless not less hospitable and fond of enjoyment in their degree as their masters. They contrived to entertain one another with good cheer in their humbler way, 'especially at bridales, purification of women, and such odd meetings, where it is incredible to tell what meat is consumed and spent, each one bringing such a dish, or so many with him, as his wife and he doo consult upon, but alwaies with this consideration that the leefr (dearer) freend shall have the better provision. This also is

commonly seen at their bankets, that the good man of the house is not charged with anything saving bread, drink, sauce, houseroome, and fire. . . . But the artificers in cities and good townes deal far otherwise, for albeit that some of them doo suffer their jaws to go before their clawes, and divers of them making good cheer do hinder themselves and other men — yet the wiser sort can handle the matter well enough in these junketings, and therefore their frugalitie deserveth commendation. Both the artificer and the husbandman are sufficiently liberall and verie friendly at their tables, and when they meete; they are so merry without malice, and plaine without inward Italian or French craft and subtiltie, that it would doo a man good to be in companie among them.'" (Harrison's *Description of Britain.*)

Sunday was the ordinary day with the Court for masks and plays, as also for the meetings of the Privy Council, and the sacred nature of many of the plays is probably due to the day on which they were performed.

To the influence of John Knox has been attributed the efforts made by the Scotch Church to alter all this, and to put a stop to the games which on Sundays were everywhere played, and which formed the chief amusements and recreations of the country people; but there is plenty of proof that such was not the case, and that Knox enjoyed more freedom than was at all allow-

able in the Scotch Kirk. For instance, he was present at the marriage of James Stuart, Earl of Murray, on a Sunday in 1562, and took part in a display of fireworks, a masque, and dancing, which was carried so far as to offend some of the godly on that account only, and not on account of the day on which it was held. Besides which, he travelled, entertained and wrote letters on the Sundays, as indeed did every one else. Stow tells us, that in the year 1527 an attempt was made to put a stop to these Sunday pastimes, and wrote as follows:—"In the moneth of May was proclamacion made against all unlawfull games, and commissions awarded into every shire for the execution of the same, so that in all places tables, dice, cardes, and bowles were taken and burnt; but when young men were restrained of these games and pastimes, some fell to drinking, some to ferreting of other men's conies, and chasing of deere in parks, and other unthriftinesse."

James I., who was devotedly attached to sports of all kinds himself, and not at all too particular as to the day on which he followed them, on being petitioned many times on the subject of the suppression of the Sunday games, gave in so far as to use a proclamation, which was called *The King's Book of Sports*, in which he gave permission for the games to be carried on as usual after morning church, for the following reasons:—"The one hindering the conversion of many, whom their priests

will take occasion hereby to vex, persuading that no honest mirth or recreation is lawful or tolerable in Our Religion, which cannot but breed a great discontent in Our people's hearts, especially such as are, peradventure, upon the point of turning; the other inconvenience is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for warre, when Wee, or Our Successors shall have occasion to use them. And, in place thereof, sets up filthy tiplings and drunkennesse, and breeds a number of idle and discontented speeches in their ale houses; for when shall the common people have leave to exercise, if not upon the Sundays and holy daies, seeing they must apply their labour and win their living in all working daies?" (*The King's Book of Sports*, Govett.)

"Absence from church was at this time a statutory offence, and punishable by a fine of £20 per month and imprisonment; in the earlier times of Elizabeth, a penalty of 12 pence for each omission had been imposed: but neither had been much enforced except as against Roman Catholics, for whom most of the vexatious enactments had been framed.

"The games which were carried on with the most ardour on Sunday afternoons were, first, archery; and in and before the reign of Henry VIII. it was customary to erect butts in each

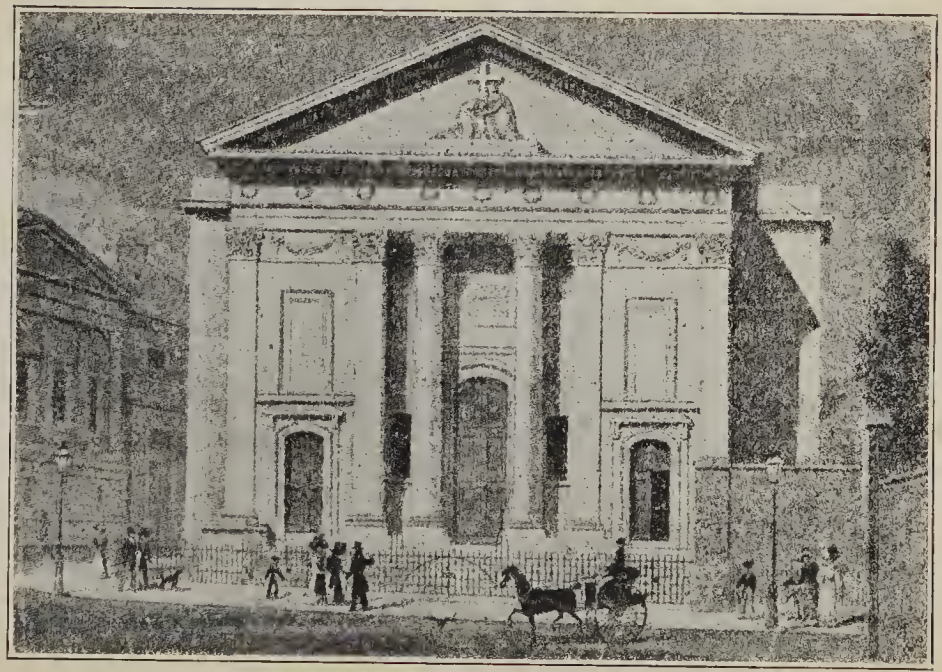
parish, where the people were ordered to practise after Sunday service, and the clergy often came with them, and joined in the sport, or countenanced it by their presence. Newington Butts and Brentford Butts, etc., still survive, and owe their origin to the spot where archery was formerly practised. In this way was encouraged the habit of each man attending his own parish church; the military duties being performed after the religious duties were finished." (Govett's *King's Book of Sports*, p. 49.)

Next came wakes, and fairs at the wake or dedication of a church; booths were erected, very often in the churchyard itself (although the use of churchyards had many times been forbidden by the Church Councils). On Trinity Sunday all the churches owning that dedication received this honour, and a fair was held upon the occasion—the word fair being derived from "feria," a holiday.

ST MARY'S, MOORFIELDS

1740

AT the time of the Norman Conquest, London was shut in, on its north-east side, by a huge moor or fen, which stretched out for miles, and the overflow from which poured into the Thames at the bridges of London and Southwark. It is from this great marsh that the names Moorgate, Moorfields, and Finsbury (Fensbury), etc., are derived. It was here, Fitzstephen tells us, that the city youth would come in winter to skate, dispersing the wild duck, and scaring away huge flocks of wading-birds, which made a home in the osier-beds and rushes on the river banks. The land around was then so waste and unprofitable that, according to Stow, in the reign of Edward II., "the whole of it was letten for four marks a year." It was not drained until 1527, and in 1607 it was made into a sort of monster public garden, with broad flat walks crossing each other at right angles, and quickly became a celebrated place of general resort. Thivaz, an underwriter at Lloyds, relates how he remembers when the merchants of London walked there on



St Mary's, Moorfields, in 1827.

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summer evenings with their wives and daughters. Bassompierre, too, the French Ambassador at the Court of Charles I., records in his diary: "The Duke of Buckingham took me to dine with the Lord Mayor, and after dinner we went for a walk in Moorfields."

Although it was the resort of peaceful citizens, it was at times the scene of many riotous meetings. Huge mobs would gather there in the open spaces to discuss their grievances, and many blows were struck in righteous or unrighteous causes, and it was notably the headquarters of the insurgents in the reign of James I., who objected to the *Book of Sports* issued by him.

The penal laws since 1688 had been so strict that Catholics could only hear Mass in the chapels of the Foreign Ambassadors, or gather together in secret places at the risk of life, or of confiscation of property; and the fear of detection was so great that no one ventured to put pen to paper upon any subject connected with Catholicity, and still less to cause such to be printed. And so it happened that much that would be of interest not only to Catholics, but to the general public, has been lost, or only retained in a few old letters, and other private sources of information, where it is now extremely difficult to discover them.

Dean Fleming, M.R. of Moorfields, quoting from a *Brief History of St Mary's, Moorfields*, writes as follows: "It is absolutely certain that Moorfields

possessed two parish chapels adjoining each other in 1740: an old almanack records their existence at that date. It is therefore probable that they were opened some time before." The two chapels alluded to were situated at the end of Ropemaker's Alley, Moorfields, and known to the faithful as Fathers Dillon and Fuller's, and Fathers Bernard and Dunn's chapels; but to the uninitiated as Messrs Brown and Thompson's (the caretakers) "penny hotels." In process of time these two chapels were converted into one, a small building in an obscure street, with a spy-window, through which to discriminate between friend or foe, before opening the door to the applicant for admission. In a hatch-doorway a man in his shirt sleeves sat smoking his pipe, and with rough chaff extorting from each comer the sum of a penny before allowing them to enter; this was done in order to avert suspicion of its being a "Mass-house"; and thus the little chapel was called, and came to be known as, "the penny hotel."

Many of the priests who served this mission were seized and imprisoned for their faith. In the *Universal Museum and Complete Magazine* for 21st October 1765, there is a notice to the effect that "two Romish priests were taken out of a private house at Moorfields to be dealt with according to law."

Nothing occurred to disturb the peace of the priests and congregation of Ropemaker's Alley

until the end of the year 1774. Then a successor to Titus Oates appeared in the last of the informers, Payne. Wishing to obtain £100 reward for every priest convicted, he called upon Bishop Challoner, and professed himself anxious to be instructed and received into the Church. As a natural consequence, he was received into Catholic society, and freely admitted into the illegal chapels at Moorfields. Having matured his plans, he applied to Sir William Stevenson, the Lord Mayor, for warrants to arrest the priests at Ropemaker's Alley. The kind-hearted chief magistrate both refused the application, and sent privately to warn to good fathers of their peril.

The informer's evidence was as follows: "At the time Sir William Stevenson was Lord Mayor I was then officer, and hearing of two Mass-houses within the city gates, I went to Ropemaker's Alley. There is a Mass-house there which will hold, I believe, one thousand people. It was on the 2nd of June 1765, I saw this gentleman (Dr Talbot) dressed in white, with a cross on his back, and I believe on his breast, and with a mitre on his head." This prosecution failed through an error in the writ. The same Bishop and priest were again indicated on four different occasions, the last being 27th February 1771, at the Old Bailey, before Brass Crosby, the Lord Mayor; but God so confused the informer, that he called Fathers Dillon and Fuller Dilton and Fowler,

and could only prove that Bishop Talbot had administered Confirmation—not that he had said Mass. The public prosecutor stopped the prosecution, saying: "My Lord, we despair of being able to make out the charge against the defendants."

The congregation of Moorfields can glory in the fact that their pastors were the last priests in England who were tried for their lives or liberties.

Two years afterwards, Payne arrested Father John Baptist Mahony, pastor of the new chapel in Kent Street, Southwark, who was sentenced at Croydon Sessions to penal servitude for life; and Payne went on his way rejoicing with the £100 reward.

Many a tale of terror and persecution could this little building have disclosed. It was from this chapel that Bishop Talbot and two priests were dragged in 1771, for daring to offer the Holy Sacrifice. An old member of the congregation of St Mary's, Moorfields, who died about thirty years ago, remembered his father having told him how he had often gone to bail out a priest at Newgate.

In 1780, when the Gordon Riots broke out, this chapel was attacked by a furious mob, and it is related in the *Gentleman's Magazine*, that in that year, "on Sunday afternoon, 4th June, the rabble met in Moorfields, and, as it were, in an instant collected a body of several thousand, who on the

cry of 'No Papists! Root out Popery!' presently attacked the popish chapel in Ropemaker's Alley, the inside of which they totally demolished, and brought the altar, pictures, images, seats, and every movable article into the street, where they committed them to the flames. About half after nine a party of the Guards arrived, when the mob immediately began to disperse."

On the same evening the "associators" proceeded to strip away the furniture from the chapel in Ropemaker's Alley, Moorfields, and from three houses belonging to Catholics, and to burn the furniture, tossing even the crucifix into the fire. Upon the subsequent days, the mob of the Protestant Association gained almost complete mastery of London, which seemed like a city "taken by storm."

The rioters collected the wooden parts of the buildings they had destroyed, and parading before Lord George Gordon's house in Welbeck Street, made a triumphant bonfire in the adjoining fields.

The schools in Moorfields and St Charles's Square, Hoxton, were attacked. The prisons of Newgate, Clerkenwell, and the King's Bench and the Fleet were broken into, and the prisoners let loose.

Another account says: "At Moorfields the chapel and schools, as well as several houses, were attacked and levelled to the ground; the altar, pews, benches, ornaments, crucifixes and vestments

were carried by the mob into the adjacent fields, and there burnt." All this took place in the presence of a large company of foot soldiery, who, though marched to the various scenes of pillage, received no orders to act, and looked on like uninterested spectators. All around the neighbourhood of Moorfields every house that was pointed out either as the dwelling of a Catholic, or of one who favoured Catholic interests, was broken into and plundered.

"On that Friday, Kennett, the Lord Mayor of London, was examined before the Privy Council on a charge of gross inactivity, especially at the close of the riots. Lord Beauchamp, and a member of the House of Commons, Mr Foley, both gave evidence that at the burning of the chapel at Moorfields, the Lord Mayor was present as a spectator much more than as a magistrate, and that he could have saved the building had he so chosen. He escaped with a severe reprimand."

Poor Father Dillon, who had five times been tried for his life, and yet escaped, fell a victim to the fury of the Protestant fanatics. He was taken from his sick-bed, and beaten so barbarously that he never recovered, and died on 20th August 1780.

The Rev. Alexis Mills, in his *History of the Gordon Riots*, says: "It is a fact, I think, not generally known, that John Wesley took a very active part in the work of the Protestant Associa-

tion, and it was at his instigation that a hand-bill was issued, in which the association coolly disavowed any connection with the outrages perpetrated by the Gordon rioters, pretending that all the mischief was done by the Papists themselves, in order to excite sympathy. The hand-bill runs as follows: 'A pre-concerted scheme devised to bring odium on the Protestant Association. The Papists have destroyed the Bavarian and Sardinian Chapels, and have committed various outrages, so as to be able to charge innocent persons with this crime. Protestants are requested to be patient, and, above all things, not to resort to any measures of retaliation.' This absurd calumny failed utterly in its purpose, being too monstrous to be accepted."

The damage done to the chapel in Ropemaker's Alley during these riots was defrayed in part by the city of London, and many of the pieces of furniture that were in the presbytery adjoining the old church of St Mary's were the gift of the city on that occasion.

The total amount paid by the Corporation amounted to £28,219, and in addition Parliament voted the sum of £5200.

A graphic picture has been recorded for us by Mrs Marlow Sidney, of the way in which Mass was celebrated on a particular occasion about the year 1771. "We started from our lodgings at five in the morning," she says, "to be present for the first time at a Catholic religious service, or at

prayers, as it was generally called, for the word Mass was scarcely ever used in conversation. We arrived at a public-house in some back street, near the house in which Mr Horne resided. I felt rather frightened, seeing some very rough-looking poor people, as we passed through the entrance, though all were very quiet. These people I was told were Irish workmen, who, with a few women, were assembled on that Sunday morning to hear prayers when they could be admitted. We hurried past them, but I could not help clinging to Marlow, having a sort of undefined fear of what was going to happen, for I had no inclination to laugh then.

"We mounted higher and higher, escorted by a young man whom Marlow had seen at the priest's house, who had come forward to conduct us. When we arrived at the top, the door of a garret was unlocked, and, as we entered, we saw at the furthest end what seemed a high table, or long chest of drawers, with the back turned towards us. A piece of carpet was spread before it by the young man, who, after he had placed a few chairs and cushions in order, pointed out to us our seats. In a few minutes the door opened, and the Venerable Dr Challoner, accompanied by Mr Horne and another priest, entered the garret, the door of which was secured inside by the assistant, who then proceeded to unlock some drawers behind what I found was to be used as an altar, and

take out the vestments and other things requisite for the church service. . . .

"Soon after we heard the door-key turned, and several rough footsteps entered the garret, some gentle taps and words were exchanged between a powerful-looking Irishman, who kept his post close to it, and those outside, which were passwords of admission. The key was again turned each time that any one entered, and just before the Bishop vested himself to say Mass, bolts were drawn also, and no one else could pass into the garret.

"In the meanwhile the young man in attendance had prepared all that was required for Mass, taken from behind what was used as the altar, which was covered with a white linen cloth. A crucifix and two lighted candles were placed on it, and in the front was suspended a piece of satin damask, in the centre of which was a cross in gold lace. . . .

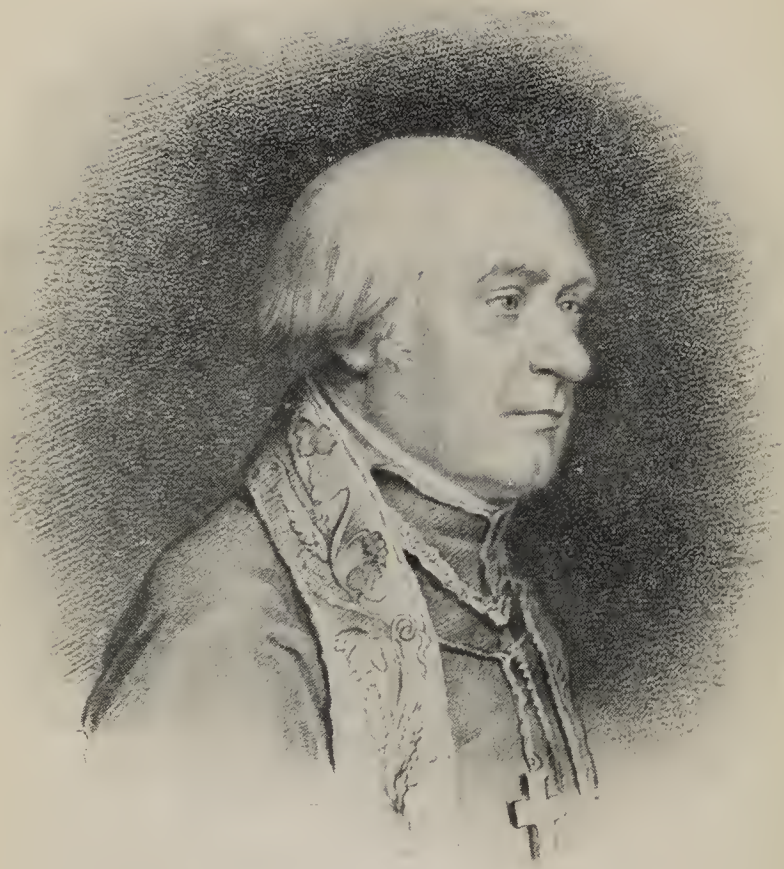
"When all was over, and I was praying to God to increase my faith, I heard the door-key turn once more, and all the rough footsteps leaving the garret. The Bishop, having unvested, remained kneeling before us while the people departed. The two priests, assisted by the young man in attendance, replaced the vestments and candlesticks, and all that was used at Mass, behind the altar, locking up all carefully, and leaving the garret an ordinary one in appearance as before."

In 1814 Bishop Poynter sent a return to Rome of the state of his vicariate, in which he states—and

it is curious to note the statistics—that in 1791 the Catholic population of Moorfields amounted to 4200 souls; in 1806 to 6200; in 1816 to 12,700. The mission was then served by four priests; it is there called St Paul's, Moorfields, so that the dedication must have been changed when the present building was erected.

As soon as peace was restored after the riots, a lease was taken of the ground in White Street, and a dark and most gloomy-looking building was erected on the site. It should here be mentioned that the old Catholic churches were built in so unattractive a style, for the purpose of avoiding attention, and for this reason are found to be so utterly wanting in grace of outline and architecture. This building was used as a Catholic chapel down to 1820, when it was sold, and is now, or was some thirty years ago, a Protestant school.

Dean Fleming tells us: "That, having received compensation for the destruction of the church and presbytery in Ropemaker's Alley, Father Dillon's successor possessed sufficient means to lease a large house in White Street, which formerly occupied the space on which the present City of London College now stands. There the congregation of Moorfields practised their religion in freedom from 1780 to 1820. They increased and gathered strength, and the timid, who feared persecution, approached with fearless steps, and converts came flocking in from all sides."



The Right Reverend WILLIAM POYNTER, D.D.,
Vicar-Apostolic of the London District.
Born, 20th May 1762; died, 26th November 1827.

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The congregation having so largely increased, the rector, the Rev. Joseph Hunt, called a meeting of his flock on 24th May 1816, to consult with them as to the necessity of building a new church. The appeal was responded to so generously that sufficient money was realised to purchase from the Fishmonger's Company the plot of land on which St Mary's, Moorfields, lately stood. The last of the clergy who officiated within the walls of the old chapel in White Street, were the Revs. Messrs Hunt, Devereux, Law, and Greenway, who entered upon their new mission in April 1820, when the church, which was so lately demolished, was opened.

The first stone of the new church was laid 5th August 1817, by the Very Rev. Dr Poynter, Vicar-Apostolic of the London District. The cost of the erection of this church is said to have been at least £26,000; the amount collected at the opening service was £635, 2s. This result was mainly due to the exertions of a few energetic Catholics, my grandfather, Mr Harting, amongst the number.

The church was in the Italian style. At the back of the high altar rose a screen of six fluted marble pillars, the gift of Pope Pius VII. Signor Comulli, a celebrated sculptor of Milan, prepared these columns, and also the steps and the altar. Behind the screen a fresco painting of the Crucifixion, of world-wide renown, by Signor Aglio, was painted by him in 1820, and retouched by him in 1837.

In Lent, 1836, Dr Wiseman began his lectures upon the Catholic faith.

About the year 1838, Father John Rolfe redecorated the ceiling and altar-piece. Soon after this the high-backed pews were substituted by more suitable benches, and the immense gallery, capable of seating 1500 persons, was reduced to a less formidable size by the Rev. Dr Whitty, between the years 1852 and 1857.

On the enlargement of the church in 1852 it became the temporary cathedral for the diocese of Westminster, until the pro-Cathedral at Kensington took its place, and was then fitted with seats for the Canons. This church was remarkable for the splendour of its plate, all of solid gold. The organ was a fine specimen by Messrs Bevington.

Owing to the extension of the Metropolitan Railway in 1874 to Liverpool Street, through Finsbury Circus, St Mary's, resting on wooden piles, had become so shaken that the company was forced, by the watchful care of the rector, to underpin the church, house, and schools, and at the very time that this church seemed destined to destruction, it rose again in better condition than ever. Through the exertions of Dr Gilbert, the interior of the church was restored by the Railway Company at a cost of £4000, the underpinning costing £8000. At this time Dr Gilbert had the whole of the church redecorated, and the building was reopened for public worship on 17th October 1875.

When Pope Pius VII. was informed of the building of this church, he was so pleased that he presented it with a grand chalice and paten of gold, valued at 5000 Roman crowns. On the chalice, which is exquisitely chased and ornamented with precious stones, is an inscription dictated by its venerable donor.

The churches of Bunhill Row, Islington, Holloway, Hackney, Homerton, Mile End, Spicer Street, Hoxton, Clerkenwell, and Ely Place, have each received a portion of what was once the enormous Catholic parish of Moorfields.

At the beginning of the present century a dispute arose as to whether Moorfields or the Sardinian Chapel, Lincoln's Inn Fields, was the chief Metropolitan Chapel, and after much argument it was agreed by all parties that it should be decided in the following manner: two hackney coaches (predecessors of the four-wheeled cabs) were engaged by different persons midway between the two chapels, and the coachmen were told to drive to the Catholic Chapel. They both drove to Lincoln's Inn Fields.

Under St Mary's were famous vaults, where lay the bodies of three Bishops, Doctors Poynter, Bramston and Gradwell,* and between 30 and 40 priests. In the small bit of land adjoining the church, as well as in the vaults, no less than 5500 Catholics have been laid to rest in the space of thirty-four years

* On the demolition of St Mary's, Moorfields, these bodies were removed and reinterred at Old Hall.

(prior to the year 1853, when the burials there were discontinued), amongst others, the celebrated composer, Von Weber.

By his last will and testament Bishop Poynter directed that his heart should be buried under the high altar at St Edmund's College, Ware, and his body in the clergy-vault under the sanctuary at Moorfields. It was brought accordingly from No. 4 Castle Street, Holborn, to the church, and in the presence of Bishops Weld and Bramston, and a large number of the clergy and laity, was there interred, 11th December 1827. Bishop Bramston sang the High Mass, and the Rev. Lewis Havard preached the funeral sermon, which was afterwards printed. Over the tomb of Dr Poynter in the clergy-vault was placed the following inscription :—

"Gulielmo Poynter, Epo. Hal. et V.A.L., Hoc marmor coadjutor clerusque dolentes posuere. Obiit A.D. 1827. Æt. 66.

"Nullum diem prætermisit quo non aliqua præclarum fidei, pirtatis atque innocentiæ argumenta præstiterit. Requiescat in pace."

Dr Bramston, who had been Vicar-General to Dr Poynter, and who was consecrated Bishop in 1823, died at 35 Golden Square, 11th July 1836, and was buried in the clergy-vault at Moorfields on the 27th July. There is no inscription on his tomb. He was much beloved for his "zeal, prudence, and most tender charity." He had

The Right Reverend JAMES YORKE BRAMSTON,
Vicar-Apostolic of the London District.
Died, 11th July 1835; aged 74.

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become a convert to the Catholic faith, and had lost, by that step, much temporal prosperity. Educated for the law, his skill in public affairs and his knowledge of the laws and customs of his country made him invaluable as a Bishop; and at his death he was mourned by all classes, Protestant as well as Catholic.

He is reported to have said many times: "A lawyer is a good thing, and a priest is a good thing: but a priest grafted on a lawyer is a switch for the devil."

Bishop Bramston was a great snuff-taker—as were so many of the old priests of that time—and it is related of him that he took the greatest delight in watching, from his window, when the maids were shaking his carpets. Their paroxysms of sneezing used to cause his lordship many a hearty laugh.

He was succeeded by Dr Gradwell, who was elected Coadjutor-Bishop, and consecrated 24th June 1828. He had been a student at Douai, and had suffered a long imprisonment at the time of the French Revolution. On his return to England he entered the college at Crook Hall, Ushaw, and was subsequently made Rector of the English College at Rome; whence he came to England in 1828; but his health, never robust, suffered greatly from the fogs and cold of our climate; and he died after a tedious illness, supported with much patience, on 15th March 1833, and was

buried at Moorfields in the clergy-vault on the 27th of that month. A handsome marble monument was erected to his memory, bearing the following inscription :—

"Roberto Gradwell, Epo. Lyddensi, et Jacobi Episcopi Usulensis V.A.L. coadjutori, Hoc marmor fratres ac soror ejus maerentes erexerunt. Obiit die 15 Martii, A.D. 1833. Æt. 56.

"Doctrina prudentia, et mansuetudine summis erat acceptissimus infimis benignus omnibus percarus, exemplum in vita sua dedit præclarum hujus sacræ scripturæ sententia: Doctrina viri per patientiam noscitur et gloria ejus iniqua prætergredi. Prov. 19. Requiescat in pace."

Cardinal Wiseman writes, in his preface to the *Lectures on the Doctrines and Practices of the Catholic Church*," that, "at the approach of Lent this year, 1836, I was desired by the venerable Prelate whom the London District has just lost —Dr Bramston, Bishop of Usula—to undertake another course of lectures in the more spacious Church of St Mary's, Moorfields. It was supposed to confine it to a few lectures upon one topic, so that no disappointment might ensue in case my health or occupations, or the want of interest on the part of the public, should render it expedient to discontinue it. The subject selected was the Rule of Faith, or the Authority of the Church . . . but through God's blessing I found myself able to persevere in my undertaking, and I had the con-

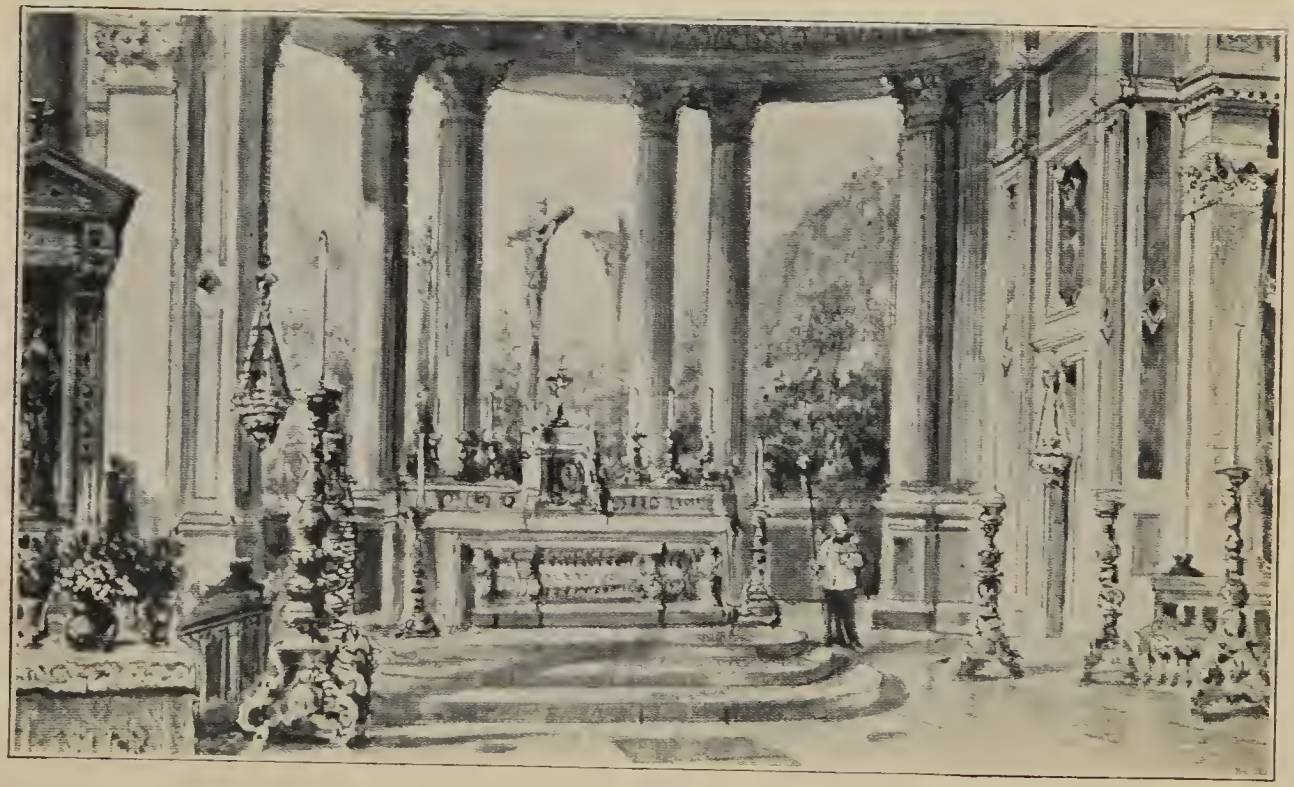
solation of witnessing the patient and edifying attention of a crowded audience, many of whom stood for two hours without betraying any symptoms of impatience."

The funeral service for Cardinal Wiseman was celebrated with much pomp in this church, on the 25th February 1865, and was attended by many persons of distinction, including the Prince de La Tour d'Auvergne, Minister of France, the Ambassadors of Austria, Belgium, Spain and Italy, numbers of Members of Parliament and of the Catholic aristocracy of England. The Archbishop of Dublin (Dr Cullen), and the Bishops of Newport, Birmingham, Salford, Southwark, Shrewsbury, Nottingham, Liverpool, Plymouth, Clifton, Northampton and Beverley were present. Over 300 priests carried lighted tapers in their hands. Monsignor Morris, Bishop of Troy *in partibus*, celebrated the solemn Mass, and Dr Manning delivered the funeral oration. The funeral had to travel seven miles from Moorfields to Kensal Green cemetery, and at all points of the way crowds of people were assembled to see it pass. In some places the roofs of the houses were occupied by spectators. Four thousand persons went to the cemetery at twelve o'clock, and waited there until late in the afternoon. The hearse, drawn by six horses, was followed immediately by the carriage of Queen Maria Amalia, and afterwards came the carriages of the Ambassadors and of the relations

and friends. Since the funeral of the great Duke of Wellington, nothing so solemn and imposing had occurred in London as that of Cardinal Wiseman.

It was Cardinal Wiseman's dearest wish to have his remains interred under the sanctuary of the church he loved best, but this could not be accomplished on account of the inter-mural Burial Act, which was passed in 1852. "It is not generally known," writes Dean Fleming, "that Cardinal Wiseman purchased his own monument and dictated his epitaph, leaving the date to be afterwards filled in at the time of his death. The late Monsignor Gilbert often told me the history of Cardinal Wiseman's monument. A very large case was forwarded to Moorfields, addressed to Cardinal Wiseman, shortly after the appointment of Dr Gilbert to St Mary's as rector. The Cardinal, on being informed of its arrival, said to the Vicar-General: 'Keep the case at Moorfields; one of these days I shall tell you how to dispose of it.'"

When the great Prelate was on his death-bed, he called Canon Gilbert to his side, and said to him in a low whisper: "That case at Moorfields contains my monument. Place it in the sanctuary of St Mary's." Unfortunately, after the Cardinal was dead, and the case was opened, the monument was found to be broken. With loving affection the late Monsignor Gilbert caused a facsimile slab to be made, and this he reverently placed over the broken marble, in the sanctuary of St Mary's.



St Mary's, Moorfields.
March 1899.

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Not excepting even the founder of this church, no one has done so much for it and its congregation as the late beloved rector, Provost Gilbert. An everlasting memorial is erected in his name—the work of his own hands—viz., the Providence Row Night Refuge, which was started by him in 1860, and has ever since done splendid and progressive work.

Dr Gilbert was publicly vested in St Mary's, with the title and degree of D.D., by the late Cardinal Wiseman, on 8th December 1861, and in the same year he delivered his famous course of lectures on Geology and Scripture, which was followed by a further course on "The Miracles and Laws of Nature," in 1866.

The Rev. H. E. Manning—afterwards Archbishop and Cardinal of Westminster—was here consecrated Bishop, 8th June 1865, by the then Bishop of Birmingham, Dr Ullathorne.

And now the beloved old Church of St Mary's, Moorfields, is no more; the recent negotiations in connection with its demolition is within the memory of all our readers, and need not be repeated here. A new church is rapidly rising up in its near neighbourhood; the bodies have all been removed from its vast vaults beneath the building, and very quickly the remembrance of its whereabouts will have passed away, leaving only the memory that never dies of the good works and countless prayers offered up to God within its walls.

SOME EMBASSY CHAPELS

In the penal times, the foreign embassy chapels were almost the only places of worship where the Roman Catholics could assemble in safety; for, with the exception of a few small chapels in private houses, not nearly large enough to receive the crowds that flocked to them, the Ambassadors' chapels were the only places available in which the Catholics of London could hear Mass and receive the Sacraments.

There would seem to have been seven embassy chapels at the time of which I write; to three of these, the larger chapels, I have devoted a separate chapter, but of the others, except that they opened their hospitable doors to the poor persecuted little flock, who had the courage to practise their faith, as well as to profess it, there is not much information to be found. It is true that we have the names of many of the priests who served these chapels, whose labours were very great, and to whom we owe a deep debt of gratitude in that they, through their labours amongst this persecuted and intrepid people, helped in a great measure to keep the true faith alive.

The largest of these chapels is that of the Bavarian Ambassador, in Warwick Street, Golden Square.

Of the other embassy chapels, there was that of the Neapolitan Embassy in Bond Street, the Portuguese Embassy in South Street, also the Virginian and the Venetian Embassy Chapels.

When the Ambassadors changed their place of abode, the chapels were removed, to be set up again in their private houses, which was yet another of the trials which the poor Catholics of those days had to put up with, for the means of locomotion being but few, and those few expensive, the removal of the Ambassador meant to many the compulsory giving up of Mass and the Sacraments.

Prior to the foundation of St Patrick's Mission in Sutton Street, Mass was said at No. 13 in Soho Square, the house of the Neapolitan Ambassador, and also by stealth and secretly at a small house in Denmark Street, where some French priests had taken up their abode, at the commencement of the troubles in France (Thornbury's *Old and New London*, vol. iii.).

Mr Gillow tells us that, "in 1778, Charles Smart Evans, a musical composer, was a chorister of the Chapel Royal under Dr Ayrton, and, on arriving at manhood, became the possessor of an unusually fine alto voice. On 14th June 1808 he was admitted a gentleman of the Chapel Royal. Subsequently he became a Catholic, and joined the choir

of the Portuguese Ambassador's Chapel in South Street, for which he composed several pieces. In 1817 he carried off the prize offered by the Catch Club for the best setting of William Lindley's 'Ode to the Memory of Samuel Webbe,' the eminent glee composer, who was likewise a Catholic." He died 4th January 1849. He composed a Magnificat for the use of the Portuguese Royal Chapel, respectfully inscribed to the Rev. William Fryer, first chaplain to that embassy.

Then again, we have the name of this Rev. William Victor Fryer, D.D., who, for many years, was the principal chaplain to the Portuguese Chapel in South Street, London, and when that chapel was closed, retained his chaplaincy to the embassy, but partially served as chaplain to the Countess de Front. He died at his own residence in South Street, Grosvenor Square, 6th September 1844, aged seventy-nine. He was a member of a good Somersetshire family (Gillow). Here, also, in this chapel, the Rev. Francis Blyth, S.T.P., a Discalced Carmelite, spent many years of missionary life. He was a noted preacher, and a man of great literary attainments. He was the author of many religious works, and was engaged, in conjunction with Bishop Challoner, in publishing a new and fine edition of the Rheims Testament, and was also the author of a paraphrase on the seven penitential psalms. Father Blyth was a near relative of his namesake, Francis Blyth, the printer and part pro-

prietor of the *Public Ledger*, a daily morning paper, and the *London Packet*, an evening paper published three times a week, which were supported by the productions of Goldsmith, Kelly, and other literary men. The printer died in 1787. Father Blyth also wrote "An Exhortation to Decent Behaviour in Chapels," MS. which was printed in *The Laity's Directory for* 1794, "taken from the original in the MS. in his own handwriting, still preserved in the Portuguese Chapel."

It would seem that the Mission of Cheam was at one time attached to the Portuguese Mission in London.

As early as 1669, the Abbate Claudius Agretti, Canon of Bruges, and Minister-Apostolic in Belgium, left Brussels on a special mission to examine into the condition of ecclesiastical affairs in England, and tells us that at that time "four Masses a day are said in the Venetian, and two in that of the Portuguese Ambassador."

The Abbé Airoldi, who in 1670 came over to England on a similar mission, being anxious to avoid the trouble which might arise from his discovery in London, wrote to the Venetian Ambassador, praying him to apprise the King of his desire to visit the Court and to solicit the royal permission. This request was communicated by the Ambassador to Lord Arlington, and by Lord Arlington to the King, who accorded full permission, on the condition that Airoldi should not during his stay

divulge himself to Catholics, or exercise any act of jurisdiction.

Airoldi repaired to the Ambassador's house, and was kindly received, passing as a gentleman of the Venetian Republic, and concealing his name and character from the domestics. The Court was, on his arrival, absent from London, but soon returned. I think it will give a very good idea of the way in which Catholic affairs had to be conducted in those days, if I quote in full Maziere Brady's account of the Abbé Airoldi's visit to the King and Queen:—

"Upon the evening of the return of their Majesties, the Ambassador went to Court to welcome back the Queen, and was accompanied by the Abbé Airoldi, who at first waited in an antechamber. The Ambassador met Lord Arlington in the Queen's rooms, and his Lordship asked whether Airoldi had arrived. The Ambassador replied that both he and Airoldi would wait upon Arlington upon the following day.

"Airoldi, on visiting Arlington, found the latter most courteous, and so full of expressions of esteem for his character as an envoy of the Holy See, that Airoldi begged him to cease those compliments, lest the domestics should entertain suspicions and be excited to discover his true rank. Arlington, however, would not be restrained, and so gave him his hand, reminding him to take care lest the Catholics should find him out, for if so they would certainly, for the boast's sake, make it known. It

was then arranged that on the evening of the day following, Airoldi should visit the King, but should repair to the palace by way of the garden, and proceed to Arlington's quarters, which were below the King's. His Majesty would descend by a private stair. From Arlington's room they were to go with the King to the Queen, to whom Airoldi was to be introduced in the character of a foreign gentleman.

"Airoldi had access to the Queen somewhat earlier than the time arranged, for he was introduced to her the next day by Father Howard (who had returned from Brussels) soon after dinner, an hour when the palace remains solitary. She was very gracious, and made inquiries about the Pope's health. The evening of the same day, Airoldi went, according to agreement, to Lord Arlington, who happened to be then engaged with two Ministers of State. He dismissed them, 'and made us,' so Airoldi relates, 'enter his chamber. Then, locking the doors secretly, and turning to us with a laugh, he told us we were his prisoners.' A small private staircase communicated with the royal apartments, and by it his Majesty entered, Arlington preceding him with a candlestick in his hand, and moving softly to avoid making a noise. Airoldi bowed to his Majesty with all the reverence due to a King. Charles was very courteous, and fully justified his fame in respect of politeness. Airoldi thanked him for conniving at his visit,

and as Arlington seemed to hint that Airoldi's arrival just before the opening of Parliament was *mal apropos*, represented in excuse for then coming, his anxiety to see the Court, and the necessity of his speedy return to Italy. The impossibility of keeping the English Catholics in control without a head was then mentioned by Airoldi, who urged the importance of having a Bishop.* The King said he could keep them in order, namely, by *prendergli in peso*, or by transporting them out of the country. This treatment had been adopted before by the King on several occasions, at the instance of Cardinal Howard, in the case of certain indiscreet or mad priests, who were disturbing the general quiet. Airoldi assured the King that the Court of Rome, as he could ascertain, inculcated loyalty to all its Catholic subjects, and he implored his Majesty not to give ear to any one who, by indirect zeal, endeavoured to make Catholics render an outward profession of being more loyal.

"Lord Arlington and the Venetian Ambassador talked apart, and did not intrude on the King's conversation with Airoldi. The Duke of York then came in by a secret staircase, and the conversation turned upon indifferent matters. Three-quarters of an hour had passed, and during all this time all had remained standing with their hats under their arms, as had been the case in the interview with the Queen. Arlington, when they

* This was in 1670, at the time that the vicariate was vacant.

were about to take leave, was desired by the King and the Duke of York to ask Airoldi's name in writing from the Ambassador."

In 1703, Dr Giffard, Vicar-Apostolic of the London District, on his arrival in London after the death of Dr Leyburne, experienced much danger and many persecutions. In February 1706, he writes that for sixteen months he had scarcely found a place where he might rest in safety. At length he found a refuge in the house of the Venetian Ambassador, who, taking him under his protection, secured him a respite from persecution, and enabled him to discharge his duties towards his flock. He died at Hammersmith, as is related in another chapter, 12th March 1734.

Mr Gillow tells us, in his *Biographical Dictionary*, that William Defesch, a musical composer, and a Fleming by birth, who had been the organist of the Church of Notre Dame, at Antwerp, came afterwards to London in 1733, where he produced an oratorio entitled "Judith," which enjoyed some degree of popularity, besides many other musical compositions. In London he was organist to the Venetian Ambassador. "After this," says Charles Butler, "the music of the Catholic choirs fell to the lowest possible state, until it was revived by Mr Webbe." Mr Defesch was an able violinist. His death occurred about 1758.

The old Bavarian Embassy Chapel was totally wrecked by the rioters at the time of the Lord

George Gordon Riots. "At Warwick Street, the Bavarian chapel and mansion were soon in ruins, and the house of Count Hasley, the Bavarian Minister, in Warwick Street, Golden Square, as also the residences of many well-known Catholics, were the first to suffer. . . . It was sufficient at that time to be known to be a Catholic to make all men avoid one, and abstain from any signs of recognition or any act of friendship. No shopkeeper would serve, no driver of a public conveyance would carry, a Roman Catholic. As much as ten guineas is known to have been offered to, and refused by, a hackney coachman, for the use of his vehicle from the Strand to Highgate. The Rev. Mr Allen stated, at the trials of the rioters a month later, that he had paid forty guineas to be allowed to pass through Fleet Street" (*Gordon Riots*, p. 96: Rev. A. Mills).

The large house in the centre of the north side of Golden Square was for many years the residence of the Vicars-Apostolic of the London District. Here, about 1835, were living Bishops Bramston and Griffiths, who successively held that office; and the house was the residence of Dr Wiseman when he obtained, in 1850, the honour of mitre of an Archbishop, and the red hat of a Cardinal, in spite of Lord John Russell's ineffective opposition.

On the west side of Golden Square, running parallel with Regent's Street, is Warwick Street, on the eastern side of which stands the Chapel

of the Assumption, long known as the Bavarian Chapel, from having been originally erected in the time of the penal laws, under the shelter and protection of the Bavarian Embassy. Mr Walford thinks it is probable it was founded under the later Stuarts, though its registers go back only to 1747. To this chapel most of the noble Roman Catholic families resorted for the celebration of divine service, and for marriages and baptisms, for this was at one time a most fashionable part of the town; and strings of fine carriages might once have been seen taking up and setting down the Catholic gentry of that period. Besides the English Catholic nobility, the registers show the names of nearly all the celebrated French Catholics who were married at this time, when so many of them had taken refuge in our country from the troubles in France.

The old chapel, as I have said before, was burnt down in 1780, and was not rebuilt—Mr Walford thinks—or, at all events, was not re-opened until eight years afterwards, so great and so real was the panic caused by that great out-break of fanaticism. According to the trust deed, the chapel was built as a sanctuary, not for the Westminster end of London only, but for the whole Roman Catholic body of England.

Here, it was said, the first modern mission service was held; and within its walls the first English pilgrimage to Paray-le-Monial was pro-

jected, organised, and sent forth in September 1873, in honour of the Sacred Heart, a devotion first preached in England very near this spot by F. Colombière, chaplain to Queen Mary Beatrice of Modena, wife of James II.

The chapel, when rebuilt, stood a little back from the line of the street, being made so to retreat in order to avoid attracting notice, as it was till lately the case even in Dublin. It is a poor and unsightly edifice, built after the type of a Nonconformist chapel. A gallery runs round nearly three sides of the church, forming, at the lower end, the loft for the organ. In 1875, a large subscription was formed to carry out a scheme of decoration, which resulted in an apse being built and the church being a good deal lengthened. A handsome plaster-relief, representing the Assumption, by a good artist, which before formed the altar-piece, was removed to a place over the sacristy door, where it now hangs.

There is a fine statue of Our Blessed Lady in the Lady Chapel, on the right of the High Altar, and this is completely surrounded by votive offerings in silver, which line both the wall at the back of the statue and the side wall. These gifts have been presented in answer to prayers through Our Lady's intercession which have been granted, and the fathers say they are still constantly receiving them there from all parts of the world. This statue is said to

be the first which was carried in procession since the time of the Reformation.

Apropos of the ugliness of this building, a story is told of Mr A. W. Pugin, who, when Mr Ward expressed his inability to admire Mr Pugin's rood-screens either at Old Hall or at St George's, exclaimed: "Oh, if you cannot understand the beauty of a rood-screen, I should advise you to go and live opposite to Warwick Street Chapel!" To which Mr Ward wittily replied: "Well, I knew, of course, that you could make rood-screens, but I was not aware that you could also make rude speeches!"

Although this old Chapel of the Assumption is certainly far from beautiful, it is not wanting in an atmosphere of real devotion. One feels as if it were indeed a "house of prayer," and that the petitions which had there been put up by so many generations were the prayers of the heart, and not of the lips alone.

Mr Gillow mentions the Rev. Rowland Davies, who served the chapel in Warwick Street in the year 1785. He was a musician as well as a priest, and set to music many Masses, a Te Deum, a Magnificat, and some Masses for the dead. The Rev. Mr Nassau was a priest of this mission also, and was sent to Rome to lay the case of Mrs Fitzherbert before the Holy See. She had decided that if he returned from his mission with a favourable answer she would again join Prince George;

but if not, she was determined to leave the country. The reply caused them to be once more united, and the next eight years were, she used to say, the happiest of her life.

The Hon. and Right Rev. Monsignor Talbot was one of the priests who served the church at Warwick Street. He was the seventh son of the second Earl Talbot, and brother of the eighteenth Earl of Shrewsbury. Becoming a Catholic in 1851, he was ordained Priest in 1854, and took his Doctor's degree two years later. Directly after this he was appointed as a Curate to the Church of the Assumption, Warwick Street, under Canon Hearne. He was removed to St John's Wood, only to return as Rector to Warwick Street, in 1868, so that, with the exception of eight years, we may say that he spent the whole of his priestly life at the latter chapel.

Dr Talbot was made a Canon of Westminster in 1876, a Domestic Prelate in 1887, and on the death of Monsignor Gilbert he succeeded as Provost of the Chapter. He remained at Warwick Street until age and infirmity obliged him to retire from active work.

It is well known how much Dr Talbot loved this church, and how, during his lifetime, large sums were spent upon it. The apse of the sanctuary, together with the pavement and the high altar, were his work, from the designs of Mr Bentley, the eminent architect of the new

cathedral. The work was never properly completed, but a scheme has been set on foot by the present rector, the Rev. A. H. Pownall, to complete the ornamentation of the dome of the apse, and to line the lower part of it with marble, as also to replace the wooden parts of the present altar with marble to correspond. In this way Dr Talbot's work will be completed, and will prove a suitable memorial to him who had done so much for the Catholics in this parish.

ST ETHELDREDA'S, ELY PLACE

1290

ONE of the finest relics of old Catholic London is the Church of St Etheldreda, which once formed part of the ancient historic palace of the Bishops of Ely. As the name indicates, Ely Place was formerly the town residence of the Bishops of Ely. Dr John de Kirkeby—who died Bishop of the Fen Diocese in 1290—laid the foundation of the palace, and purchased several messuages, which were afterwards added to by Bishop John de Hotham, who at his death, in 1336, gave six messuages, two cellars, and 40 acres of land to the Prior and Convent of Ely to have Masses said for his soul, and for other objects.

The chapel built by William of Louth (de Luda), the twelfth Bishop, is all that remains to us of the once stately pile—its cloisters and walls have all been swept away, the gardens, fields, and fertile vineyards

are demolished, and the chapel alone remains to remind us of the splendour which had lasted untarnished to the time of Elizabeth. In this chapel have knelt in prayer Kings of the Plantagenet, York and Lancaster, and Tudor lines, and here, after their deaths, Masses have been offered up for the peace of their souls. Here, too, in Ely Place, died John of Gaunt. Hollingshed's account runs: "The Duke of Lancaster departed out of this life at the Bishop of Elie's place in Holborn, and lieth buried in the Cathedral Church of St Paul in London, on the north side of the high altar, by Lady Blanche his wife." Here also, in the cloisters of Ely Place, it is said that Henry VIII. first met with Cranmer.

Before the palace gates have wended many sad processions from the Fleet prison to Tyburn, when Catholic priests and pious laymen were dragged on hurdles to execution. One procession, we are told, passing the gates of Ely House, was joined by the gentlemen of the Spanish Embassy, to whom the Bishop of Ely had let his palace, and the Blessed Sacrament was exposed in the Embassy Chapel for the worship of the faithful. Holford and Gennings—two Roman Catholic priests—were executed in the year 1588 for saying Mass in a private house near Gray's Inn Fields, belonging to Mr Swithin Wells, who was himself also hanged, drawn and quartered, for harbouring these priests. Close by, in the splendid gardens of the Bishop's palace, grew the

strawberries to which Shakespeare alluded in *Richard III.*:

Duke of Gloucester. — My Lord of Ely, when I was last in Holborn, I saw good strawberries in your gardens there. I do beseech you send for some of them.

Bishop of Ely.— Marry, I will, my lord, with all my heart.

Act iii., Scene 4.

The palace was built by William de Luda, as a London residence, when he should journey thither to perform his parliamentary duties. He and his successors had succeeded in obtaining possession of 40 acres of land, extending from Leather Lane in the west to the river Fleet — then a salmon stream falling into the Thames near where Blackfriars Bridge now stands—in the east, including Hatton Garden and Saffron Hill. Hatton Garden was then a portion of the estate, let many years later to Sir Christopher Hatton, in the time of Elizabeth, and here he built a house, and afterwards succeeded, with the Queen's help—he being at that time much in her favour—in obtaining possession of this land from the Bishop. On this subject the Queen had addressed a letter to the Bishop, commencing, "Proud Prelate," and continuing thus: "If you do not faithfully fulfil your engagement, by G— I will immediately unfrock you.— Yours as you demean yourself, Elizabeth."

About this time the palace, of which the chapel was a part, was let to the Spanish Ambassadors, and,

until the reign of Charles I., was occupied by a representative of the Court of Madrid. During the latter part of Queen Elizabeth's reign, and nearly the whole of the reign of James I., Ely Place was let on lease to Gondamar, the Spanish Ambassador, and the chapel was again used for Catholic worship. Father Jarvis tells us that, "Here the English Catholics, as in the other Ambassadors' chapels, were able to hear Mass without incurring legal penalties." About this time the persecution of the Catholics was at its height. Sixteen priests had been hanged, drawn and quartered, and by the year 1622 there were no less than 400 priests in prison. Gondamar was able to afford a refuge to many such priests, who were being hunted down like wild beasts. It is related in the Howell letters that the Countess Gondamar, with her maids, used early in the morning to sweep and clean the chapel, and to get all things ready for the Mass. Here died in 1614 the venerable Luisa de Caravajal, a distinguished Spanish lady, who, consumed with zeal for the conversion of England, founded a community of religious in London, which was afterwards dispersed by order of King James, whilst she herself was confined as a close prisoner to the Spanish Embassy at Ely Place. Here she remained until her death. During this period it was a harbour of refuge to the Roman Catholics, while the crypt was used as a hiding-place.

During the Great Rebellion, Ely Palace was turned into a prison, and a keeper was appointed to make

sure that the buildings were kept in proper order. Just before the Restoration in 1660, it was ordered that the prison should be turned into a chapel, but on the return of Charles II. shortly afterwards, the resolution appears to have been cancelled.

In Malcolm's *History of London*, he gives an account of the palace towards the end of the seventeenth century. He writes: "The gate-house was taken down, and a great part of the dwelling, and their lordships were compelled to enter the apartments reserved for their use by the old back way; several of the cellars—even under the rooms they occupied—were in possession of tenants, and these intermixed with their own, all of which had windows and passages into the cloisters. One half of the crypt under the chapel, which had been used for interments, was then frequented as a drinking-place, where liquor was retailed; and the intoxication of the people assembled often interrupted the offices of religion above them. Such were the encroachments of the new buildings that the Bishop had his horses brought through the great hall for want of a more proper entrance."

During the times of the Tudors and the Stuarts a variety of "masques" and theatrical entertainments were here performed by the students of the Inns of Court. A feast was given in 1495, where Henry VII. was entertained; and in 1531, on the occasion of the creation of eleven serjeants-at-law, an entertainment was given which lasted for five days, at which Henry VIII. and Catherine of Aragon were present; but

Ely Place, 1769.

Note by the Artist.—"Whilst I was making this sketch, the workmen had begun to take down this venerable pile (the Chapel to remain), and a street to be raised on the site, called Ely Place."

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on this occasion the husband and wife dined in separate rooms, measures having already commenced to remove Catherine to make room for her rival, Anne Boleyn. Here, also, was prepared and rehearsed the well-known masque performed before King Charles at Whitehall in 1633; and here, too, was represented the last "mystery" which was ever produced in England—that of Christ's Passion, in the reign of James I. This, as we learn from Prynne, was performed "at Elie House in Holborne, when Gondamar lay there, on Good Friday at night, at which there were thousands present."

In the year 1772, the Bishop of Ely sold the palace, and with the proceeds of this sale was bought the house in Dover Street, called Ely House, which has ever since been the town residence of the Bishops of Ely (Walford's *London*, vol. iv., p. 293). The palace was bought by a builder, who pulled down all but the chapel, and on the site built the present Ely Place. When the palace was demolished, the chapel was altered to suit the more Puritan tastes of the time; the fine old woodwork was coated with common varnish, the plaster-work filled in, the windows built up, and the beautiful tracery abolished. As if this were not destruction enough, galleries were erected, and it became a sort of chapel or meeting-house for dissenters, and finally drifted into the hands of a body of Welsh Episcopalians. When its owner died, somewhere in the seventies, the property passed into Chancery, and the Court ordered that the place

should be sold by auction. Father Lockhart, in a small handbook published in 1889, says: "We heard of the proposed sale, and sent our agent and solicitor, Mr J. V. Harting, to bid for the chapel, and other portions of the property. For the chapel we paid £5400, which was less than the value of the freehold ground on which it stands. The day after we had made the purchase, the clergyman of the Welsh congregation called on me to offer a considerable advance on the sum we had paid. It seems that the Welsh people had got the notion that if the price ran up beyond the £5000 they were prepared to pay, Sir Watkins Williams Wynn, the great Welsh magnate, would authorise his agent at the sale to go on with the bidding. Their agent, when he made his last bid, looked across the room to Mr Harting, whom he supposed to be the person acting for the Welsh baronet. 'I suppose,' he said, 'it is all right in your hands?' 'Certainly,' replied Mr Harting, and making the next bid, it was knocked down to him. It was only after the sale that they learnt that the property had passed once more into Catholic hands. 'Well, sir,' said the Welsh clergyman when I declined to sell, 'I am sorry we have lost the old place; but this I will say—if we were to lose it, I am glad it has passed into your hands, for you will appreciate its beauty, and I have no doubt you will restore it in a way which we never should have done.'"

The church now stands in a short street, a *cul-*

de-sac shut in by iron gates, in a fork made by Charterhouse Street and Holborn, a low wall shutting it off from the pavement; the entrance is through a Gothic arch to the cloister and presbytery, and so through the cloister up a flight of stone steps to the south door. There are now in reality two chapels, one above the other; the lower, which is the crypt, being used for week-day services. The east window is a very fine one, and the west window, which is larger still, and differing in its tracery, is equally beautiful in its way. Father Lockhart writes: "The glass in the east window is very beautiful, with its gem-like mosaic character, its canopies and enrichments. The upper part of the tracery is filled with imagery of angels, with their instruments of music, clustered round the figure of the Archangel Michael, who is hurling the 'great red dragon' from his place of pride. The principal figure filling the central space over the altar is that of Our Lord, crowned and robed as our High Priest and King. His right hand is raised in the act of blessing; His left pointing to His open side and the wound in His Sacred Heart. Underneath are the words: *Deus Homo Christus Jesus.* To the right hand of Our Lord stands the Blessed Virgin Mother, her eyes fixed on her Divine Son, her hands extended in speechless intercession for the souls on earth, and in the prison-house of Purgatory. On the left hand stands St Joseph, fosterfather of Jesus, guardian and protector of the Holy Family and of the Uni-

versal Church, which is the Family of Jesus and Mary.

"The two outer lights of the window on either side are occupied by figures of St Etheldreda and St Bridget. Underneath the principal figures, behind the altar, and forming, as it were, its reredos, are medallions of the Five Joyful Mysteries of the Rosary. The inscription running under keeps in pious remembrance that 'This window was given by Henry, Duke of Norfolk, E.M., to the glory of God, and in loving memory of his sister Etheldreda, Sister of Charity. 1880.'

"The selection of the figures in the window is to commemorate the two well-beloved old Catholic chapels, of the Missions of the Holy Family, Saffron Hill, and of St Bridget's, in Baldwin's Gardens, once populous Irish quarters in London, where tens of thousands of the exiles of Erin, for more than half a century, have lived and died, attending their religious duties in these old mission chapels, and receiving from faithful priests, living in their midst, the last rites of the church. R.I.P.

"St Bridget's is now demolished, and three-fourths of its old congregation are dispersed, owing to the great destruction of the houses of the poor in this part of London. The Church of the Holy Family is now converted into the parish schools of the now united Missions of Baldwin's Gardens and Saffron Hill, which has St Etheldreda's as its parish church. Against a pillar in the sanctuary, between the two

altars in the crypt, is a striking figure of St Bridget, brought hither when the old chapel in Baldwin's Gardens was pulled down" (Lockhart).

The most ancient possession of this church is the stone bowl for Holy Water: Sir Gilbert Scott has pronounced it to be older than the Saxon period, and that it might be called British or Roman. It must have belonged to an ancient British church; and as a sacred vessel no longer in use, it was buried according to custom, in order to prevent its desecration. It was found embedded under one of the oak pillars of the crypt, which, being decayed, had to be removed in order to be replaced with stone. This bowl, unused for 600 years, was once again filled with Holy Water in 1879, when the church was restored to Catholic hands, having been purchased by the Fathers of Charity.

"Entering the upper church by the south door, the first object that attracts attention is the beautiful Gothic screen at the west end, the work of Mr Bentley. The screen lightly sustains a choir gallery. Both the screen and organ are the gift of Mr Edward Bellasis, Lancaster Herald, of the College of Arms. Along the west side of the screen are emblazoned the shields of the donor's family; on the east side are the arms of the reigning Pontiff, the arms of England, of Cardinal Vaughan, of the first Bishops of the sees of Ely and London, as also the arms of Father Lockhart—the restorer of the church—and of Rosmini, the founder of

the Institute of Charity" (*A History of Ely Place:* Jarvis).

The crypt, which runs the whole length of the church, is a most unique and curious specimen of an ancient chapel. Descending by a flight of stone steps from the street, you find yourself at once in this curious subterranean chapel. It is divided by massive stone pillars—which were some years ago substituted for the old wooden supports—into two aisles; the walls are 10 feet thick, and in these are set the windows, which admit a soft and shadowy gleam through their narrow lights; and the ceiling is composed of rafters of chestnut wood, blackened by age. Owing to the subterranean position of this chapel, and the massive thickness of its walls, no sound penetrates from above; all here is stillness and repose; no echo of the teeming thoroughfares so close at hand can reach the ear; the ticking of the clock is all the sound that breaks the utter silence. "The crypt is a favourite resort for numbers of Catholics from far and near. Some declare that they can say their prayers here better than in any place they know. It is very unlike any other place of worship in London. You may kneel there and not hear a sound of all the roaring wheels in Holborn. Generally, after the daily Masses are said, the cloister entrance is closed, and you must reach the church through the crypt, for both churches are always open until dusk hour, that the faithful may enter for private prayer. Many gentlemen and city clerks

View in the Undercroft of the Chapel of Ely Place, Holborn.
(*Drawn* 178-).

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may be seen entering the crypt at the half-hour after midday allowed in business houses for refreshment, and there are not a few"—says Father Lockhart—"who find their best refreshment from mental toil before the altar of God." He continues: "Before I reconciled the Church, I remember giving immense pleasure to a good Irish labourer who worked for me. The Royal Arms hanging over the communion table which took the place of the ancient altar, were one of the marks by which the churches of the State religion were in former days distinguished from dissenting chapels, and were the token of the Royal Supremacy, which Henry VIII. substituted for that of the Pope. There was in the church a fine carved oak Royal Arms, of the date of Charles I., which had probably been placed there in the time of Archbishop Laud, taken down and perhaps partly broken in the days of Cromwell, and re-erected on the restoration of Charles II. Here these arms had probably hung ever since, until the morning of the restoration of St Etheldreda's to Catholic worship. 'Burke,' said I, 'go into the church and remove the Royal Arms.' 'Indeed, it's myself is the proud man to-day,' he said, as he came out bearing the heavy oak carved Lion and Unicorn, relics of the Royal Supremacy, festooned with the dust and cobwebs of nearly two centuries. 'There'—as he set it down—'that's the finest job of work I ever did, and I won't forget it to my dying day, glory be to God.'"

The Royal Arms hang now within the presbytery,

and underneath is the inscription: "This emblem of the Royal Supremacy was removed from the Church of St Etheldreda when it was restored to the Roman obedience."

On the left as you enter the church by the west end, is the garden. Here is the site of the old cloister, which has been partly restored, with uprights and spandrels less massive than those of the crypt, but similar in character. In the middle is a grass plot, and in the centre a small circular pool and fountain.

Up to a comparatively recent date this place has been regarded as "sanctuary." Debtors were free from arrest within its walls, and even to-day the police do not enter it, for at night, within the iron gates of Ely Place, a watchman, as in olden days, patrols the street, and calls the hours throughout the night: "Past two o'clock and a wet morning," etc., and it was only in the year 1879 that the last of the old oil lamps which once lighted old London was there extinguished, its conservative owner causing it to remain as a relic, until the house falling into other hands, the lamp and its owner passed away together.

Here too may be seen, before many of the doors, the extinguishers used to put out the torches of the gentry, and which were carried by boys before the sedan-chairs and the carriages of the nobility.

There is a small passage close to the church, called Mitre Court, in which stands a tavern, also

Father WILLIAM LOCKHART, B.A. (Oxon.),
Priest of the Order of Charity.
Born, 22nd August 1819; died, May 1892.

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named "The Mitre." The building is new, but it takes its designation from the stone representation of a mitre embedded in the wall close by; it may originally have been in the wall of the palace, and bears the date 1546, the last year of Henry VIII.'s reign.

On some tower or abutment of the old palace there was wrought into the stonework a representation of the Sacred Heart, and the pierced hands and feet of Our Lord—no doubt the device of one of the Bishops of Ely—which, in Dr Stroud's opinion was the origin of the name "Bleeding Heart Yard," applied to a court in the vicinity, and commemorated in Dickens' novel, *Little Dorrit.*

Father William Lockhart, to whom we owe the reconciliation to the ancient faith of St Etheldreda's, in Ely Place, was a member of the good old Scotch family of Lockhart, and a relative of the Mr Lockhart who married the daughter of Sir Walter Scott. He left Exeter College, Oxford, to accompany John Henry Newman to Littlemore, and had the distinction of being the first of the community there to enter the Catholic Church. He finally joined the Order of Charity, the life of whose founder, Rosmini, he has written, as well as several other interesting works, notably one on Church Vestments, which has since become a text-book on the subject. He was a fine, handsome man, of good height, and prepossessing personality; he preached well, and was an antiquarian of no mean order. He died

suddenly on 15th May 1892. He was greatly missed by both rich and poor. In the sanctuary, near the south entrance, a beautiful brass tablet is erected to his memory. The inscription runs thus:

In Memoriam

WILLIAM LOCKHART, B.A.Oxon.

Priest of the Order of Charity, founded by Rosmini. Rector of this Mission, a man of great kindliness of judgment, and loyalty of truth. Friend and disciple of Manning and Newman, he preceded both in the great act of their lives. By his instrumentality this ancient chapel of the Bishops of Ely, wherein later, in times of persecution, as a Catholic embassy chapel, the Holy Mass found for a time an inviolable sanctuary, was, in (A.D.) 1876, restored to the old religion of an undivided Christendom. Born 22 August 1819; died May 1892.

ON WHOSE SOUL SWEET JESUS HAVE MERCY.

The canopy over the statue of Our Lord in the crypt was recently erected in memory of Father Richard Bone, who succeeded Father Lockhart as Rector of this church, and who died in 1898. R.I.P.

On the 23rd June 1879 the church was opened for Catholic worship, by His Eminence the Cardinal Archbishop of Westminster, the bell once more ringing out its summons for High Mass. The church was filled with representatives of many old Catholic families of England. The High Mass was sung by the Father Provincial of the Order of Charity, and His Eminence preached an appropriate sermon.

The first Mass of reconciliation had been said in the crypt before the church was ready for use, by Cardinal Manning, and was attended by the Duke of Norfolk, the Marquis of Bute, the Earl of Denbigh, and many others. The church bell was heard at the Elevation for the first time for 300 years, during which the ancient worship had been suspended.

The church contains, in a gilt jewelled reliquary, placed beneath the altar, some fine relics which were brought from Rome, but especially a small portion of the incorrupted hand of St Etheldreda. We will give in Father Lockhart's own words the history of this relic:—

"This relic has an interesting history. About a century ago, in pulling down an old farmhouse in Sussex on the estate of the Duke of Norfolk, the workmen came upon a hollow place behind the wall which led to a small cell, evidently a 'priest's hiding-place' in the days of persecution. In a niche in the wall of the cell they discovered a quantity of things which had evidently belonged to a priest; among them they found, carefully wrapped with linen cloths, what seemed to be the model of a beautiful female hand carved in ivory; around the wrist was a cuff in silver-gilt, and on it an inscription in characters of the ninth century: RELIQUIÆ S. ETHELDREDÆ REGINÆ ET VIRGINIS.

"These relics were taken to the Duke of Norfolk, who made a present of them to his solicitor and

agent, Mr James Harting" (the father of Mr J. V. Harting, solicitor to the diocese of Westminster under both Cardinals Wiseman and Manning). "He told me that the relic was always kept as a sacred thing in his family, and that when, as a boy, he first remembered it, the hand was still white and hard as ivory, but gradually through exposure to the air it became dark like the hand of an Egyptian mummy.

"When Mr J. V. Harting's daughter took the veil as a nun in the Dominican Convent at Stone, in Staffordshire, her father, thinking that a sacred thing should be in a sacred place, presented the relic to the convent. When St Etheldreda's Church was restored to Catholic worship, Bishop Ullathorne, of Birmingham, in whose diocese the convent is situated, detached with his own hands a small portion of the relic, duly attested and sealed with the episcopal seal; which I went to Stone to receive, and placed in the reliquary beneath the altar." (*St Etheldreda's and Old London.*)

The parish of St Etheldreda's is a large one. It includes both St Paul's Cathedral and St Alban's, Holborn, and extends as far as the river. One peculiarity of the parish is the very large number of flower-girls who belong to the congregation, and who, on feast days, bring their flowers to decorate the altars. The majority of the girls who sell flowers in front of the Royal Exchange, at the General Post Office, and at Tottenham Court Road, belong

to the confraternities here, where there are Guilds for both men and women.

St Etheldreda's is the only Roman Catholic church which has been restored to the ancient faith, and is thus, apart from its antiquity, of much special interest.

SPANISH PLACE

1742

In the reign of Queen Elizabeth, the Bishops of Ely (as I have already stated) let the palace in Ely Place to the Spanish Ambassador, and, until the reign of Charles I., it was occupied by the representative of the Court of Madrid. During this period the chapel was freely used by Catholics, and became a place of "sanctuary."

After leaving Ely Place the Spanish Ambassadors took up their residence in the house which is now called Hertford House, and which contains the famous Wallace Collection.

In the reigns of Charles II. and James II. there appears to have been a domestic chapel at Wild, or Weld House, near Lincoln's Inn Fields, close to Duke Street, which was then the residence of Dom Pietro Ronquillo, the Spanish Ambassador at that time. Mr Hodges says: "During the ebullitions of hatred against Catholics, on the termination of the reign of James II., the Ambassador's house was attacked and ransacked." Macaulay, in his

history, says: "Ronquillo, conscious that he and his Court had not deserved ill of the English nation, had thought it unnecessary to ask for soldiers, but the mob was not in a mood to make nice distinction. His house was therefore ransacked without mercy; and a noble library, which he had collected, perished in the flames. His only comfort was that the Host in his chapel was rescued from the same fate" (vol. ii., p. 560).

Another writer on the same subject says: "The mobile, that day the King came, grew very unrulie, and in great multitudes assembled and pulled down, that night and the following day, many houses where Mass was sayed, and priests lodged; and also went to Wild House, the Spanish Ambassador's, and whither several Papists had sent their monie and plate, supposing that was a sancturie (as indeed it ought to be), but the rabble demolished that chapell, took away the plate and monie, and burnt pictures, rich beds, and furniture to great value, the poore Ambassador making his escape at a back doore" (Bramstone, p. 39).

Father Paceficus Baker, O.S.F., lived in Wild Street, where he had a fine chapel. He it was who attended Lord Lovat at his execution in 1747. Mr Cole, a Protestant, thus speaks of him: "He was my particular acquaintance, and a very good, honest man. He had been long ailing, being near fourscore. He lived in Wild Street, where he had

a very elegant chapel. He was author of many books of devotion, most of which he sent me. Pray God rest his soul, and be merciful to mine on the like necessary occasion" (Gillow's *Biog. Dict.*, p. 117).

Wild Street was pulled down about the year 1800, and this drove as many as 1000 Catholics away from the neighbourhood, to seek a spot where a church of their faith was to be found; and in those days such churches were far from plentiful.

The Abbé Airoldi, who came to England on a mission from the Holy See in 1670, gives us a short description of the congregations of the Spanish Chapel: "I was but nine days in London, and had only time to run through the Ambassadors' chapels, where I was edified by the crowds of worshippers. Masses were said from eight o'clock to twelve, and during those hours the chapels were never empty. The Spanish Chapel seemed the one most frequented, as well in the time of the present Ambassador, Molina, as in that of his predecessor. Something attractive in the Spanish name and embassy draws Catholics, and even heretics, to its services" (Brady).

I will here give some of the names of the priests who served this mission at different times.

The great Franciscan priest and martyr, the Rev. Henry Heath, O.S.F., is mentioned as having paid a visit to the Spanish Ambassador, "whose house was a well-known asylum for all poor Catholics," but most unexpectedly he was refused

Old Church of St James, Spanish Place.

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assistance. This was at the time that Mr Heath (for he was not at that time a Catholic) was flying from the authorities of his college—Corpus Christi—who had determined to imprison him for successfully and openly exposing the errors of the Reformation. On being repulsed by the Spanish Ambassador, he next applied to Mr George Jerningham, a noted Catholic, who took him for a spy, and sent him away with bitter reproaches. "Thus destitute of friends, and repulsed on all sides, he bethought him in his extremity of the devotion of Catholics to the Blessed Virgin, in whom he had had hitherto but little faith. Immediately after he had made his prayer, he met Mr Jerningham, who, to his surprise, accosted him very kindly. After hearing his story, he was conducted by Mr Jerningham to a Douay priest named George Muscott, who heard his confession, and received him into the Church.

"He was now introduced to the Spanish Ambassador, who found means to send him out of England to Douay College; and in the year 1623 he received the habit of St Francis, and during the period of nineteen years in which he resided in the monastery, he led a life of most extraordinary perfection" (Gillow).

In 1643, he was indicted under the Act of Elizabeth for being a priest and coming into England, and found guilty of high treason. Accordingly, he was drawn on a hurdle from

Newgate to Tyburn, and there executed with the usual barbarities; his head was placed on London Bridge, and his quarters on the gates of the city. His martyrdom occurred in the forty-fifth year of his age, and the twentieth of his religious profession.

From this account of Father Heath, it will be seen how the Ambassadors were able to help Catholics, and that it was to them that these poor suffering people looked to assist them in their difficulties and dangers; it is to explain this fact that I here introduce the name of Father Heath, as he did not at any time serve the chapel of the Spanish Embassy.

Dr Hussey, who was so long associated with this mission, and who later in his life became the first President of Maynooth College and Bishop of Waterford and Lismore, had been sent to the University of Salamanca, where he pursued his studies with very marked success. "But," as Dr Healey, in his *History of Maynooth*, tells us, "he yielded to the deep religious impressions which, even in the most busy seasons of his life, nothing could efface, and went to hide himself for ever in the renowned Abbey of La Trappe, as a monk of that Order. This determination Dr Hussey would most certainly have carried out, had it not been for the solicitations of his confessor, who, feeling that the talents of Dr Hussey would in that case be lost to the Church, employed all his influence, and even wrote to Rome for a mandate to restrain

his penitent from carrying out his intention, or taking monastic vows. In obedience, therefore, to the wishes of the Holy See, Dr Hussey was forced to quit his retirement, and to return to his studies.

"Immediately after his ordination," Dr Healey continues, "he became one of the ordinary chaplains of the Spanish Embassy, London, and fifteen years later—in 1784—he was made principal chaplain, a position which he held until his death. In the deed of his appointment, over the royal signature, the King of Spain wrote: 'I charge you that you do not go out of the Court or City of London, without leave of my Ambassadors and Ministers, nor remain absent for a longer time than they permit; and in all things you shall proceed with their consent and approbation.'"

Dr Hussey was considered a very fine preacher. Mr Charles Butler, describing a sermon which he heard him preach on the small number of the elect, says: "During the whole of his apostrophe the audience was agonised; at the ultimate interrogation there was a general shriek, and some even fell to the ground. This," says Mr Butler, "was the greatest burst of eloquence that I have ever experienced."

This is the description Mr Butler gives of Father Hussey: "He was a man of great genius, of enlightened piety, with manners at once imposing and elegant, and of enchanting conversation." During his residence in London he enjoyed the

intimacy of some of the greatest and best men that England ever boasted. Amongst his political friends he numbered the great Lord Chatham, the Duke of Portland, Mr Pitt, Mr Fox, and many others, their adherents. On the 8th March 1792, he was admitted a Fellow of the Royal Society of London, and he was during many years the bosom friend of Dr Johnson, as will be found mentioned in Boswell's *Life of Johnson* (ed. Croker, London, vol. ii., p. 412).

Dr Hussey was sent, at the will of the Prince Maxinana—who was the Ambassador at that time at the Court of St James's, and who had met and much admired Dr Hussey—to Madrid on a special mission for the Government; and in Madrid he appears to have been as much appreciated and sought after as in London.

"The services rendered by Dr Hussey to England in the dispute with Spain on the Sierra Leone question were well known and appreciated by the Duke of Portland, on whose recommendation he enjoyed a pension from the Crown up to the time of his death" (Dr Healey).

Here is the portion of a letter written by the great Edmund Burke to Dr Hussey, after he had retired to Ireland, and at the time of the influx of the French refugee priests into our country:—

"Great changes and grateful seem to be impending. The Church of France has fallen, but she has attained great glory in her fall. No Church,

no State, is secure from external violence, but the internal part is under the protection of their own ruler and God's justice.

"Adieu, my dear Dr Hussey.—Your most faithful and unhappy friend,

EDMUND BURKE.

"BEACONSFIELD, *17th March* 1795,
St Patrick's Day."

Father Arthur O'Leary, who for many years served this mission, going from thence to St Patrick's, Soho, where he died, was born in 1729, in County Cork. The first part of his education was defective; as at the time of his birth there was no alternative between apostacy and partial ignorance. It was rendered penal for a Roman Catholic to "teach a school publicly or in a private house, or as usher to a Protestant; all public schools were under the immediate superintendence of the Protestant minister of the parish. The object of these enactments against education was the extinction of the Roman Catholic religion." In this difficulty, Father O'Leary was sent to complete his education at a Capuchin School at St Malo's, in France.

In the course of the war between England and France in 1756, a number of British soldiers, who had been made prisoners, were confined in the town of St Malo. . . . Many of them being Irish, Father O'Leary was appointed the chaplain to these soldiers, where he enjoyed the friendship of Cardinal de

Luynes, Archbishop of Sens, who favoured him with many marks of honour and esteem.

In the year 1771 he returned to Ireland, where he employed himself in writing many learned controversial works.

Some time in the year 1789 he went to London, and was appointed one of the chaplains at the Spanish Embassy, where he had for colleague the famous Dr Hussey, a sketch of whose life I have just given.

Mr Butler, in his *Historical Memoirs of English Catholics*, gives the following description of Father O'Leary :—

"The appearance of Father O'Leary was simple. In his countenance there was a mixture of goodness, solemnity, and drollery, which fixed every eye that beheld it. No one was more generally loved and revered; no one less assuming, or more pleasing in his manner.

"Seeing his external simplicity, persons with whom he was arguing were sometimes tempted to treat him cavalierly; but then the solemnity with which he would mystify his adversary, and ultimately lead him into the most distressing absurdity, was one of the most delightful scenes that conversation ever exhibited."

We are told, by Dr England, of a curious encounter which Father O'Leary had with the celebrated miser, Daniel Dancer. Whilst on a visit in the neighbourhood of Kenton, Middlesex, where Dancer

resided, and having heard his strange mode of living discussed, the priest determined to gain admittance to Dancer's ruined dwelling, where he passed his life. To the surprise of every one, Father O'Leary gained his point, and was admitted. He seems to have introduced himself as a member of the Dancer family, and this in a most amusing strain of brilliant and delightful detail of the origin of the name, and the exploits of the early founder of the race, David, who *danced* before the Ark; down to the collateral branches, the Welsh *Jumpers!* His wit triumphed; for a moment the sallow brow of the miser was illumined with a smile, and he even summoned courage enough to invite his visitor to partake of a glass of wine. A very cordial shake of the hand marked Dancer's approval of the polite refusal of so expensive a compliment; and the priest came from the house followed to the door by the miser, who, to the astonishment of every one, even begged for a renewal of the visit.

The old Church of the Spanish Ambassador, Dorset Street, Manchester Square, was built in 1742, the architect being Mr Joseph Benomi, the great-grandfather of Mr Goldie, who designed and carried out the erection of the present fine new building. The Rev. John Earle was the first chaplain to the old mission, and his labours there only ended with his death, which took place on 15th May 1818. After a solemn dirge he was buried at St Pancras, 22nd May, in a grave on the right

side of that of Dr Barnard. He was a most exemplary and laborious priest.

There are some fine paintings by foreign artists in the new presbytery and church at Spanish Place, which used to adorn the wall of the old chapel, from whence they were taken when the old building was demolished.

The venerable Abbé Picquot served this mission for a great number of years, and was much respected and beloved by his parishioners. An old member of the congregation remembers finding the Abbé, a remarkable figure, dressed in a blue blouse, perched on a high scaffold, busily dusting the pictures, his white hair and blue dress shining in a gleam of bright sunlight.

Dr Patterson, the present Bishop of Emmaus, worked in this parish for forty years, and the names of Canons Hunt, Readon, and Barry are too well known to need especial mention here.

On Monday, the Feast of St Michael and All Angels, 1890, the new Church of St James's, Spanish Place, was solemnly opened. High Mass was sung by the Bishop of Emmaus, the Very Rev. Monsignor Stanley being the assistant priest, the Rev. A. J. Hogan, deacon, and Father Miller, O.S.C., sub-deacon. The Bishops of Southwark, Northampton, and Amycla occupied places within the sanctuary, and the sixty to seventy secular and regular clergy present included representatives of the Dominicans, Augustinians, Oratorians, Fran-

ciscans, Carmelites, Jesuits, Passionists, Servites, and the Pious Society of Missions; the Spanish Ambassador and the full suite were also present.

Father Lockhart, O.Ch., who was the preacher, gave some very interesting particulars about the old Chapel of St James. It was used as a chapel of the Embassy, and supported by the Court of Spain till about the year 1827. Afterwards it depended, as it does now, on the voluntary gifts of the congregation for support.

The site of the new church was purchased in 1880, and cost about £30,000. The foundation stone was laid in June 1887, and the work had gone on since then. There still remains a debt on the present building. The endowment made by the Spanish Government to the chapel of its Embassy ended some seventy years ago, but the chapel had been for years a centre of Catholic life, and a centre not only maintained by Spanish money, but protected from the molestation of Protestant mobs by reason of its connection with diplomacy.

VIRGINIA STREET CHAPEL, RATCLIFFE HIGHWAY

1762

OLD Virginia Street Chapel was first opened as a hospital for foreign sailors, under the protection of the Portuguese Ambassador. Before the hospital chapel was opened, the Catholic community had heard Mass, and received the Sacraments at the Embassy Chapel of the Virginian Republic. The sailors, being Catholics, were permitted to hear Mass and follow the course of their religion in this building, but as priests were at that time very scarce, it was only occasionally that this little mission could boast of a pastor. The accommodation, too, was very limited, and Mr Hodges tells us in his *Catholic Handbook*, that "not long ago (he wrote in 1857), aged Catholics in this district were in the habit of speaking of the bed in the priest's room, where they heard Mass, such an appendage being considered a necessary protection against an intrusive informer." That this was no idle fear, we may infer from the fact that the Rev. James Webb was tried as a felon at the

Old Bailey, before Lord C. I. Mansfield, in 1762, for exercising his priestly functions in this chapel.

In 1780, this building was attacked by the Protestant rioters under Lord George Gordon, and entirely destroyed. "Some of the circumstances connected with the destruction of the chapel, by the mob in 1780, are worthy of notice. The officiating clergymen received a communication from the Secretary of State, requesting them to use their influence in preventing the Irish, who inhabited the water-side, from opposing the rioters when they should attack the chapel: they also received frequent information of the progress of the riot, and notice when it became necessary that they should attend to their personal safety. The clergy, therefore, visited the Irish, and by their entreaties prevailed upon every man to keep within his lodgings, and there remain until even the appearance of disturbance should no longer be seen in the neighbourhood.

"The Rev. M. Coen, in mentioning this circumstance, related that had he judged proper, he could have assembled, within the space of one half-hour, 3000 men from amongst the ballast-getters, coal-heavers, etc., and by their assistance have protected the chapel; but he thought it right rather to yield to the wishes of the Government. One of the clergy, who remained upon the spot to the last extremity, with difficulty escaped from the infuriated mob" (Hodges).

Another chapel, that had been opened in Night-

ingale Lane, East Smithfield, was destroyed by the Gordon rioters at the same time.

The chapel in Virginia Street was afterwards rebuilt, in the plainest style, totally devoid of any ornament. An organ was purchased, galleries erected, and other accommodation provided, chiefly through the pious beneficence of an individual who expended £1500 in this meritorious work.

"For some time this chapel sufficed, but as the congregation increased the smallness of the chapel was found to be highly inconvenient; so about the year 1850 a subscription was commenced for a new church, and under the auspices of the Very Rev. Dean Horrabin, arrangements were made for at length securing for the 16,000 Catholics of this district, a church worthy of their exertions, and a glorious example of what might be effected by patience, perseverance, and self-denial.

"This new church, situated in the very best part of the Commercial Road, and no longer in a back street, was opened on the Festival of the Immaculate Conception in 1856, by the Cardinal Archbishop of Westminster, in the presence of the Bishops of Nottingham, Northampton, and Troy, the foundation stone having been laid by His Eminence on the 24th May 1853."

In the meantime, however, a mission had been inaugurated in Johnson Street, in September 1849, on account of the want of accommodation in Virginia Street. The divine mysteries were first celebrated

under a tent. On Christmas eve, 1849, the tent was struck, and the altar transferred to the newly-built schools of St Patrick and St Austin, in Johnson Street, the lower, or boys' schoolroom having been hastily fitted up for the occasion. Midnight Mass was here chanted in a corner of the old Stepney parish, where, since the days of the good and benevolent Dean Colet, the anniversary of Our Divine Saviour's birth had not been commemorated in the ancient Catholic fashion.

The following description of this church appeared in the *Weekly Register* of 13th December, having been written by Mr Hodges:—

"The church is in the Gothic style of the decorated period, and is built of Kentish rag, with Caen-stone dressings. The tower is at present raised to the height of 60 feet, but will, when finished, be, together with the spire, of the height of 240 feet. The tower stands at the western end of the building, and opens into the nave by a well-proportioned arch, 45 feet high. In the tower, which thus forms a porch, are two holy-water stoops, with carved and crocketed canopies, of chaste design and execution. There is a very handsome stone font in the west end of the south aisle.

"The extreme length of the building is 185 feet, and breadth 75 feet. It is divided into nave and aisles, the latter separated from the nave by an arcade of twenty columns, the chancel and sanctuary being formed of high flights of steps. There is a

novel feature gained by the introduction of two figures on pedestals (composed of four columns), at the entrance to the chancel—one representing Our Lady of the Immaculate Conception, and the other St Patrick. These are by Mr Phyffers, and deserve great commendation.

"The high altar is of Caen-stone, and is fitted with an antependium with representations in three panels, upon a gold ground, of the Annunciation, Crucifixion, and St Michael slaying the dragon. The reredos is formed in encaustic tiles, and finished by an elaborately carved and battlemented cornice, containing the inscription: *Dignus est Domine Deus noster accipere glorium et honorem et virtute.* The throne for the Holy Sacrament is in the centre of this, and has a noble canopy in stone, decorated with kneeling angels holding crowns, the four evangelists, and finished with a statuette of St Michael the Archangel. Upon the walls of each aisle are a series of carved panels, which in colours upon a gold ground show the Stations of the Cross. . . . There are three chapels, dedicated to St Patrick, the Blessed Virgin, and the Blessed Sacrament.

"There are four confessionals, and the interior of the church gives seat accommodation for 2500 people; but, with the use of chairs, the building would hold 1000 more.

"The church has been erected from the designs of Mr W. W. Wardell late of Parliament Street

and of Hampstead, and it is not too much to say that it has elicited the warmest admiration from all who have beheld it. It was designed with a view to meet the objections raised by so many against Gothic churches, on the ground of their unfitness for the proper exercise of Church functions. The great feature which strikes the spectator on entering the vast edifice is the open, spacious sanctuary, and the great elevation of the altar; every part of the ceremonies can be distinctly witnessed from every portion of the church.

"Near the entrance of the church is a handsome porter's lodge, and, from designs by the same architect, a spacious presbytery or residence for five priests" (Hodges).

The Rev. Richard Horrabin was born in Lancashire, and educated at Old Hall Green College, where "he was," says Mr Gillow, "ordained priest, and about 1815 commenced his missionary career as one of the chaplains at Virginia Street Chapel, Ratcliffe Highway, London.

"In 1816 he was examined by a select committee appointed by the House of Commons to inquire into the education of the lower orders in the metropolis, and his evidence is printed in their Report. He calculated that there were between 600 and 1000 uneducated Catholic children in his district, comprising St George's-in-the-East, St Catherine's, part of Whitechapel, Shadwell, the hamlet of Ratcliffe, Limehouse, Poplar, Blackwall, and Wapping.

"In 1818 he published a cheap edition of the New Testament, in conjunction with Marlow John Francis Sidney, Esq., of Morpeth, co. Northumberland, a convert residing then in London, and the treasurer of the Catholic schools in St Giles's. This edition, which omitted the notes distasteful to Protestants, had the sanction of Bishop Poynter, and was promoted by the party, of which Charles Butler was the most active representative, to allow of the use of a Catholic edition of the Testament in the mixed schools. It was vehemently denounced by Bishop Milner.

"Mr Horrabin continued at Virginia Street till 1839, when he was placed at St Mary's, Moorfields; but in 1841 he returned to his old post, and remained there till 1854. He then withdrew to Houndsditch, where he spent the remainder of his life, being incapacitated from all missionary work by his failing health during the last two years. His death occurred 13th December 1859, and he was buried in the Catholic cemetery at Kensal Green.

"He was a hard worker, indefatigable in his efforts to further religion, and for several years he held the post of rural dean" (Gillow's *Biog. Dict.*, vol. iii., p. 404).

The Rev. Joseph Daniel, brother of the engraver of that name, after being ordained priest at St Edmund's College, served the Virginian Chapel, where he died 1st February 1818, aged 34. (Gillow.)

ST GEORGE'S-IN-THE-FIELDS

1788

Mr Walford tells us that there was a Roman Catholic Mission in this neighbourhood as far back as the year 1788, eight years after the Lord George Gordon Riots: Mass having been formerly said secretly in a modest and humble room in Bandyleg Alley, near Guildford Street, now New Park Street.

A site for chapel was procured in that year in the London Road, and a chapel was erected in 1789-93, at the cost of about £2000. It was opened on St Patrick's Day, March 1793, the sermon being preached by the celebrated Father O'Leary. This chapel served for fifty years as the centre of the Roman Catholic ministrations for the Roman Catholics of Southwark; but eventually it was found too small, and it was resolved to supersede it by a larger and handsomer edifice. This chapel became subsequently a music-hall, and was known as the South London Palace.

Dr Thomas Doyle, D.D., whose name will be always associated with this mission, was born, Mr

Gillow tells us, "by a singular coincidence, in the very year in which the old chapel was opened in the London Road, Southwark, which was afterwards to become the scene of his labours. Having entered the ecclesiastical state when past manhood, he was prosecuting his studies at St Edmund's College, Old Hall, where he had acted as organist, when a sudden dearth of priests obliged Dr Poynter to advance him to Holy Orders, and confer on him the priesthood, before he had finished his full theological curriculum in 1819. In the following year he was sent to St George's, then the Royal Belgian Chapel, in the London Road.

"After nine years missionary labour at St George's, Dr Doyle became senior priest on the appointment of Dr M'Donnell to the Bishopric of the West Indies in 1829.

"Dr Doyle has been credited with inaugurating in the London district special evening services on Sundays, for the convenience of the Catholic poor. Previous to the introduction of a more perfect system of lighting churches, it was not customary to have late services. In this respect the Wesleyans or Methodists led the way, which was gradually followed by all religious denominations.

It was owing to the exertions of Dr Doyle that the large cathedral dedicated to St George was erected by the elder Pugin in St George's Fields, on the very spot where, in 1780, the fanatical Lord George Gordon assembled his deluded followers to

protest against any concessions being made to Roman Catholics" (Gillow's *Biog. Dict.*, vol. ii.).

Mr H. Angelo, in his *Reminiscences*, writes as follows: "When the Riots commenced, I soon hurried away, and arrived near the obelisk in St George's Fields, the space before the King's Bench being quite open, with no houses. On seeing the flames and smoke from the windows along the high wall, it appeared to me liké the huge hulk of a man-of-war dismasted, and on fire. I stood for some time gazing on the spot, when, looking behind me, I beheld a number of horse and foot soldiers approach with a quick step. Off I went in an instant, in a contrary direction: nor did I look back until I was on Blackfriars Bridge.

"That night, if my recollection be correct, must have been the time when the dreadful conflagration in different parts of the Metropolis took place. I recollect it was said that six-and-twenty fires might be seen blazing from London Bridge. When the bridge was assailed by the mob, the latter were repulsed by Alderman Wilkes and his party, and many were thrown clean into the Thames."

The site for the new cathedral was purchased in the year 1839, from the Bridge House Estate, for £3200. The foundations were commenced in September 1840, and the foundation stone was laid on the Feast of St Augustine, the apostle of England, in the following May.

Mr Gillow says: "Pugin had originally drawn

magnificent designs for an early decorative cruciform church, but unfortunately these designs were set aside by the Committee on account of the cost. They required a church to accommodate 3000 people on the floor, at a limited price, and consequently new plans were furnished in which height was sacrificed to space. The church was begun 8th September 1840, and opened 4th July 1848.

"The Protestant Association was greatly excited by the event, and issued a special tract, entitled 'The Opening of the New Popish Mass House, in St George's Fields,' which was distributed in tens of thousands. The opening, however, was a magnificent success, and was attended by all the English, several Scotch, Irish, and foreign Bishops, with nearly 300 of the regular and secular clergy. It presented a scene such as had never been witnessed in England since the change of religion in the sixteenth century."

The Convent of the Sisters of Mercy, Bermondsey, was built almost entirely out of the Southwark Church and School Fund. "It is a curious circumstance," writes Charles Knight, in his *Walks about London*, "and one in which the history of many changes of opinion may be read, that within forty years after what remained of the magnificent ecclesiastical foundation of the Abbey of Bermondsey was swept away, a new conventual establishment rose up, amidst the surrounding desecration of

factories and warehouses, in a large and picturesque pile, with its stately church, fitted in every way for the residence and accommodation of thirty or forty inmates—the Convent of the Sisters of Mercy." This convent was founded in 1839, the first convent of the Sisters of Mercy established in London. The plot of ground on which the convent stands was the gift of the Baroness Montesquieu, and Lady Barbara Eyre contributed £1000 towards the erection of the buildings.

The Directory for 1789 is the first that gives an obituary list of persons clerical and lay. That of 1791, the first that contains the name of a living priest, appeals for £1200 for the Chapel of St George's-in-the-Fields, and that of 1793 gives a list of eighteen chapels in and near London.

St George's, which was designed by Pugin for a cathedral, and not a parish church, is now the seat of the Bishop of Southwark, who chose this edifice for the mother-church of his diocese, not only on account of its extent, being the largest Catholic church erected since the Reformation (with the exception of the new Westminster Cathedral, now building), but also for its convenient situation.

The style is that of the decorated or middle pointed; the windows, of which there are forty-nine, being remarkable for their correct geometrical tracery. There are three principal doorways, viz.,

the great tower entrance, and the doors in the left and right aisles, together with twenty-one smaller doorways. The internal length is 240 by 70 feet. Connecting the cathedral with the Bishop's house adjoining, is a spacious cloister; and the sacristies are particularly lofty and spacious.

The foundation stone was laid on the 26th May 1841. The solemn dedication took place on the 4th July 1848, a day ever to be remembered by the Catholics of the Metropolis. Thousands of the laity filled the vast edifice, while 230 of the secular clergy were present. Every one of the great Religious Orders were represented. The Cardinal Archbishop of Westminster (then Vicar-Apostolic of the London District) preached at the morning service, and the Right Rev. Bishop Gillis of Edinburgh in the afternoon. Bishops from Germany, France, Ireland, Scotland, Wales, Australia, etc., arrived to join the English Prelates in their thanksgiving for the happy event.

When the hierarchy was re-established in 1850, Dr Doyle was nominated a member of the chapter of Southwark, and appointed its first provost. He was a great friend of Cardinal Wiseman, and also of John, Earl of Shrewsbury, who employed him in several matters of trust and confidence.

His letters in *The Tablet* and other periodicals, under the signature of "Father Thomas," were full

of a quaint humour peculiar to himself, and generally went true to the mark.

He died at St George's, 6th June 1879, aged eighty-five, and was buried in the cathedral. (Gillow.)

"The Very Rev. Provost Doyle, D.D.," writes Mr G. White, in his description of the cathedral, "through the space of ten laborious years, in spite of the greatest difficulties and obstacles in his way, devoted himself most generously to the great work, making many journeys through England and a great part of Europe to solicit the alms of the faithful, and obtaining strength and encouragement at the shrines of the apostles to persevere in its accomplishment."

"Wandsworth, Webb Street, Clapham, Norwood and Peckham have all been carved out of the cathedral parish of St George since 1846, yet the baptisms amounted to 738, the exact number when not one of these five flourishing missions was in existence." This was written in 1857 by Mr Hodges.

The Rev. Thomas Grant, D.D., Rector of the English College at Rome, was the first Bishop of Southwark. He was consecrated 6th July 1851, at the English College, Rome.

The Rev. Thomas Grant, D.D., first Bishop of Southwark, was the son of Bernard Grant, who, after being driven from his home near Newry, in one of the fanatical riots common in those days, enlisted in the 71st Highlanders, and was present at Waterloo. His son, the subject of this memoir,

was educated under the care of his patron, Dr Briggs, afterwards Bishop of Beverley, from whence he went to Ushaw College, and afterwards to the English College at Rome, where he was ordained priest. Immediately after his ordination he was created D.D., and soon afterwards was made secretary to Cardinal Acton. Dr Ullathorne, the well-known Bishop of Birmingham, thus bears testimony to the aid which he received from Dr Grant: "He initiated me into the elements of canon law, and into the constitution and working of the Roman Congregation. He aided me in negotiations, revised my papers, translated them, and shaped them; and, having much influence at Propaganda, he used that influence in my service, as in the service of all the bishops. Nothing escaped his attention in England or at Rome that demanded the attention of the Vicars-Apostolic, whether as individuals or as a body. A note from him always contained the pith of the matter, whilst by action he had already not unfrequently anticipated the difficulty. We have never had an agent in my time who comprehended the real functions of an agent as he did. He never by silence or excessive action got you into a difficulty, and he got you out of many. Above all, he never left you in the dark." When the story of the agitation for the restoration of the hierarchy is written, it will be seen how much of the success was due to the labours of Dr Grant.

After his consecration as Bishop he took his departure from Rome, on 2nd September 1851. On his arrival in London, he found himself known to very few, but it did not take long for him to win the confidence and love of his flock. Even the bitterest opponents of the Church became after a very short intercourse his personal friends, and he was received by statesmen whose doors remained closed even against laymen, who were identified with the obnoxious cause which was then agitating the country. "All our really successful negotiations with the Government in his time," says Dr Ullathorne, "for military chaplains, and for navy chaplains, for mitigating oppressive laws for Government prison chaplains, have been directly or indirectly owing to his tact and wisdom."

The latter years of his life were very suffering ones; he had cancer of the stomach, which gave him intense pain, but he never spared himself on this account, and even on his last journey to Rome he travelled when he was really scarcely able to crawl, and ended by falling down in the council hall, where he was to have addressed the council for the Oriental-rite, and the Apostolic Missions, and was carried unconscious back to the English College. He was honoured by a visit in his sick chamber from Pius IX., who exclaimed when he heard of the death of this holy man, "*Un altro santo in Paradiso.*" He died on 31st May 1870. (Gillow.)

In this year, Southwark contained sixty-seven priests, fifty-eight churches and chapels, with four stations, and two religious houses of men and ten of women. In 1869, the diocese of Southwark contained 159 churches, chapels, and stations; thirteen religious houses for men and twenty-five for women.

This church was the scene of the consecration of several of the Bishops, and during the time that His Eminence of Westminster was also Administrator-Apostolic of the diocese this church was his temporary seat, which was, of course, relinquished by His Eminence on the arrival from Rome of the Right Rev. Dr Grant.

Herr Meyer Lutz, the eminent *chef a'orchestre*, was organist at St George's Cathedral for forty years. Cardinal Wiseman, who had been present at some of the services at St Chad's, Birmingham, where he was deputy-organist, and much appreciating Lutz's musical ability, offered him the post of organist at Southwark. However, Lutz's appointment to this post was regarded by the clergy as a slight on their prerogative, so that he did not find his new position as choir-master a very comfortable post; and after struggling with the situation for six months, he resigned. His successor, after only a few months tenure of office, died; when the clergy, left to their own selection, recalled Herr Lutz to his former position. It was he who started at the cathedral musical services with a

full-band accompaniment, and engaged professional violinists. To these services the people came from far and near, to enjoy the beautiful music of Haydn, Mozart, Rossini, Gounod, etc., and to listen to the singing of the best talent of the day, whose voices led the choir.

Quoting from an article in *The World*, on "Herr Meyer Lutz at Home," I venture to transcribe the following graphic description of his career. Speaking of the period of his choir-mastership at St George's: "It is a time to which the veteran organist and choirmaster looks back with pride, and possibly he may show you in his drawing-room a portrait of Bishop Grant, his first Bishop after his second appointment as organist, as well as that of Bishop Danell, who had Herr Lutz's manuscripts printed for the use of the choir. Then, with a smile, your host may revert to the memory of the Rev. Dr Coffin, who was so impressionable to music that he invariably wept during the services; but he allowed these services to go on nevertheless. Bishop Butt, however, was of a different turn of mind, and sternly prohibited professional engagements, demanding instead plain chants unaccompanied by orchestral music. Herr Lutz refers with pardonable pride to Santley's singing in the cathedral choir his (Lutz's) cantata, dedicated to the memory of those Roman Catholic soldiers who had been killed during the Indian Mutiny. The young baritone was then fresh from Hullah's

concerts. Herr Lutz must indeed have been a voluminous composer during this period, if the statement of his friends be true, that on his resignation and the removal of his manuscripts, they fairly filled a good-sized cart.

ST PATRICK'S, SOHO

1792

IN the reign of James II. was built Carlisle House, the property of the Howards, which stood upon the site once occupied by the priest's house in Dean Street, Soho. In 1761 the house passed into the hands of a notorious woman, the famous Mrs Cornely, and became a house of ill-fame. Her public balls, masquerades, and admirable suppers attracted to her assemblies all the rank and fashion of the day: from her hands it passed into the possession of a Mr Hoffman, who let the rooms for the purposes of masked balls, and for a School of Eloquence. In 1791 Father O'Leary—whose life is given in the chapter on Spanish Place—bought the site, and from that day it has been Catholic property.

St Patrick's Chapel was for many of the latter years of Father O'Leary's life the theatre of his exertions in the cause of religion and morality. This chapel was not built by him, as is generally supposed, but it was mainly through his efforts that it was founded.

The original building consisted of two great rooms, one over the other: the upper being cut through, enough of it, skirting on the organ end and sides, was suffered to remain, and answered for the level of the galleries.

This was one of the first public Catholic chapels in London which was not attached to an embassy.

"Prior to the foundation of St Patrick's Mission, in Sutton Street, Mass was said at No. 13 in Soho Square, the house of the Neapolitan Ambassador; and also by stealth and secretly at a small house in Denmark Street, where some French priests had taken up their abode on the commencement of troubles in France" (Walford).

"On the 11th March 1793," says an eye-witness, "a retreat was begun at St Patrick's, Soho, under M. de Beauregard, a Jesuit, and a most eloquent preacher, and his sermons were at that time very much the vogue."

Apropos of this retreat, the Abbé Barrell tells us that it was a very unusual sight in England at that time to see the number of priests who flocked, during the eight days of this retreat, to the Church at St Patrick's, and stranger still when the retreat terminated, to witness the spectacle—"difficult to surpass in the annals of religion"—of 1200 priests and laymen approaching the altar to receive Holy Communion at the hands of the Vicar-Apostolic. (*Hist. du Clergé pend. la Revolution.*)

When the church was first opened it was placed

under a Committee of Management, and was taken charge of by a number of gentlemen, who gave their time and services to the promotion of the welfare of the poor Irish in this neighbourhood. The first chaplain was Father Gaffy, who took charge of the chapel from 1792 until 1810. The Committee paid the chaplain a certain salary, and, to use the words of Goldsmith, was "passing rich on fifty pounds a year."

In 1815 the Board met for the last time. Matters had been going from bad to worse, and the Committee found that they could not raise sufficient money to cover the expenses. They therefore appealed to the Bishop of the diocese, the Right Rev. Dr Poynter, and asked him to take over the responsibility of the whole of the money matters. To this he consented, and from that time the chapel was administered by a chaplain appointed by the Bishop. (Dean Vere.)

Dean Vere, in a sermon preached 16th August 1890, in the old church, in aid of the new, tells us of the crowded state of the neighbourhood in those times, of the lines of streets, densely packed by the poor—many of which have since been pulled down —of the "Seven Dials," of the notorious "Boyd's Court," which had given the clergy of the mission so much trouble, and of the Leper Hospital built on the site where St Giles's Church now stands. He refers to the great number of French priests who came into this country at the beginning of the

last century, and how their ministrations helped the great body of the Irish people who had settled round this neighbourhood. It was said that the poor had chosen this locality because it was "handy to reach the great City of London."

The church, although spacious, was even then scarcely large enough to accommodate the congregation, and notwithstanding that in the lower part of it there were no seats, and the people were packed together, it allowed scarcely standing-room for the poor. The church in those days was considered a very fine one, but to us now it would have appeared very bare, as they possessed no statues or Stations of the Cross, and the only decoration then consisted of a few old pictures and prints. The altar-piece, which was popularly supposed to be a Crucifixion, was so obscured by dirt and smoke that it might well have proved a Resurrection, or any other subject; and it was not until on one occasion, when the church was being cleaned, and the picture taken down, that, on being sent to a picture-cleaner, he, upon removing the innumerable coats of varnish on the surface, discovered it to be a beautiful Van Dyck. It is at present at South Kensington; but now that the fine new church is built, it is hoped that it will be restored to its former place over the high altar.

At this time, as I have before explained in another chapter, all controversial subjects were forbidden in the pulpit, so that the reply to slanders

The Right Reverend Dr JAMES SMITH,
First Vicar-Apostolic of the Northern District.

(*Engraved from the original picture at the Chapel House, York.*)

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against the Catholic Church could only be made by means of pamphlets and books. To meet this want, the Catholic Institute of Great Britain was founded in 1838, and for ten years it held its meetings at No. 14 Soho Square. The main object of this Institute, up to the year 1846, was the increase of Catholic literature, and in one of the Reports it mentions that 800,000 books on Catholic doctrine had been distributed. In 1846 the Institute extended its labours to the education of the Catholic poor; establishing schools in various places to that end. Daniel O'Connell was one of the Vice-presidents of this Society.

Dean Veré tells us that "as lately as 1825 our Catholic ancestors found it necessary to be very cautious. People have often said to me, 'I have walked round and round Soho Square, but could not see St Patrick's Church, until I discovered the cross.' That was the very reason why our forefathers took the building for a chapel. It was the same with Warwick Street and South Street. They used to place their chapels as far as they could in a back mews to make them appear like stables." Dean Vere adds, that he found in an old record the description of the celebration of St Patrick's Day in 1825, which showed that even then the Feast was kept with as much splendour as possible; the Bishop of Armagh officiating, assisted by two English minor clergy. The music was rendered by a large choir accompanied by a band,

and a collection of £65 was made for the Schools. In 1835 there were in London 150,000 Catholics, thus showing that in twenty years there had been an increase twenty-fold.

At this period, although the neighbourhood was intersected by lanes, and gardens, and fields which stretched out to Hampstead, there were even then lines of small courts and alleys massed together, and densely packed tenements which extended from St Giles's Church to Russell Square: of this quarter, nearly the whole population was Irish; and when, in 1815, Father Norris took charge of the chapel and schools, they numbered amongst them nearly the whole Irish population of that neighbourhood, extending as far as Farringdon Street; and notwithstanding that there were then three priests attached to St Patrick's Church, they found it hard work to get through all that was required of them; indeed, it is said that the Rev. Father Hicks had killed himself by the hard work he had carried on for this mission.

The year 1843 was a very memorable year for the sons and daughters of Erin living in England, for on the 28th of July in that year Father Mathew, the great apostle of Temperance, landed in England, and from the 31st July to the 14th September, in London alone, had administered the pledge to 69,000 people, and of that number, in three days, to 45,000 Irishmen from St Giles's parish.

Mr Diprose, in his *Book about London* says: "The

Irish live in various parts of London; apart and amongst themselves, carrying with them the many virtues and vices of their native land, and never becoming absorbed in the nation to which for years they may be attached. Swindlers, thieves, and tramps may surround them, but do not generally affect them. It would be a curious investigation for the philosopher, how far the interest and progress of this most gallant and interesting nation have been effected by what, in the absence of a better definition, we shall designate the absence of the merging power. Nor is it less curious, that whilst the Irish preserve their national characteristics as steadfastly as do the Jews, they have the quality of absorbing other nations, for we find that the English who settle in Ireland not merely acquire the brogue, but become more Irish than the Irish themselves."

Writing of this period, Mr Walford tells us that, "commencing on the south side of the district, we find immediately behind Leicester Square a remarkable neighbourhood forming part of Soho, and comprising what used to be known as Newport Market, where Orator Henley held his mock preaching. The father of Horne Tooke was a poulterer here, or, as he is reported to have told his schoolfellows, a 'Turkey Merchant.' Most of the French refugees who came to England settled here; and in a work published in 1688, entitled *The Happy Future of England*, it is noticed

that they had already filled 800 of the newly-built and empty houses in London." Maitland wrote in 1739: "Many parts of this parish abound with French, so that it is an easy matter for a stranger to fancy himself in France."

To return to Father O'Leary, in a very short time he had worked wonders amongst the rough Irish element gathered round St Patrick's, and had succeeded in gaining the hearts as well as the souls of his large congregation. His sermons preached in this chapel were universally admired; and his audience consisted of every class and description of persons: rich and poor, wise and foolish, all flocked to hear his discourses.

At this time, on the death of Pope Pius VI., Mgr. (afterwards Cardinal) Erskine was resident in London, and under his directions funeral obsequies were performed to the memory of that Pontiff, on the 16th Nov. 1799, in St Patrick's Chapel. The entire church was hung with black, and everything was done to add solemnity to the office on that occasion.

Amongst those present were Cardinal Erskine, Dr Dillon, Archbishop of Narbonne, the Bishop of Saint-Pol-de-Leon, and a number of other Prelates the foreign Ambassadors, and several of the most distinguished English, as well as French, nobility.

Father O'Leary preached a most eloquent sermon from the text, "Thou hast lifted me up and cast me down. My days are like a shadow that

declineth, and I am withered like grass: but Thou, O Lord, shalt endure for ever" (Psalm cii., 10, 11, 12).

Towards the end of the year 1801, ill-health embittered this good man's life. The doctors advised his paying a visit to the South of France, where he had spent so many years of his youth; and accordingly he set out with a medical friend of his of the name of M'Grath. But he soon returned, disappointed with the state of society in France, so different to what he had found it in his youth, and he emphatically exclaimed, "There is not now a *gentleman* in France!"

The travellers had experienced a very rough passage, which seems to have expedited the good father's death, and he breathed his last after receiving all the last Sacraments, at No. 45 Great Portland Street, on the 8th January 1802. His remains were removed the next day to St Patrick's Chapel, where a solemn dirge and High Mass was celebrated, and the funeral sermon was preached by the Rev. Morgan D'Arcy.

Speaking in the House of Commons, 26th February 1782, Mr Grattan said he could not hear the name of Father O'Leary mentioned without paying him that tribute of acknowledgment so justly due to his merit. "At the time that this very man lay under the censure of a law which in his own country made him subject to transportation or death, from religious distinctions, and

at the time when a prince of his own religion threatened this country with an invasion, this respectable character took up his pen, and, unsolicited, and without a motive but that of real patriotism, to urge his own communion to a disposition of peace, and to support the law which sentenced him to transportation. A man of learning—a philosopher—a Franciscan—he did the most eminent service to his country in the hour of its greatest danger. He brought out a publication that would do honour to the most celebrated name. The whole kingdom must bear witness to its effect, by the reception they gave it. Poor in everything but genius and philosophy, he had no property at stake, no family to fear for; but, descending from the contemplation of wisdom, and abandoning the ornaments of fancy, he humanely undertook the task of conveying duty and instruction to the lowest class of the people. If I did not know him," continued Mr Grattan, "to be a Christian clergyman, I should suppose him, by his works, to be a philosopher of the Augustinian age."

Here is a description of Father O'Leary from the *Gentleman's Magazine:* "This remarkable clergyman mingled true piety and convivial talents, which to many would appear rather inconsistent. He was always cheerful, gay, sparkling with wit, full of anecdote and merry stories, and never in company suffered his avocation to operate squeamishly or churlishly on the hilarity of those around him. In

the language of his own Church, let us say, *requiescat in pace.*"

His body was buried at St Pancras, and a monument placed over it by the Marquis of Hastings, then Earl Moira. Eighty-nine years afterwards, Father Langton Vere removed the body of this holy, genial friar to the Catholic cemetery at Kensal Green, where, after a solemn requiem Mass, it was interred in a grave close to that of Cardinal Wiseman. The old monument has been restored, and placed over his grave. Another monument was also placed in St Patrick's Chapel, and this is now in the new church.

This memorial runs as follows :—

Sacred to the Memory of the

REV. ARTHUR O'LEARY, O.S.F.,

WHOSE USEFUL LABOURS IN THE VINEYARD OF THE LORD
IN FRANCE, ENGLAND, AND IRELAND, HIS NATIVE COUNTRY,
DURING THE SPACE OF FORTY-FIVE YEARS,
AND THE GREAT IMPROVEMENT IN THE MORALS OF THE
POOR
WHEREVER HE PREACHED THE GOSPEL,
BEAR TESTIMONY OF HIS FERVID PIETY, DISCREET ZEAL,
AND STEADY LOYALTY.
HE DIED IN LONDON, THE 8TH DAY OF JANUARY,
MDCCCII.,

AGED 72.

REQUIESCAT IN PACE.

In a novel written at this time by Mr Pratt, and entitled *Family Secrets*, the character and the description of "Father Arthur" in this book is sketched from Father O'Leary, and is a good description of his appearance and strong personality.

In a history of those buried in the graveyard of Old St Pancras, we find a mention of Father O'Leary, the "amiable friar of the Order of St Francis." His tomb was restored by subscription among the poor Irish in 1842-43. Many amusing anecdotes are related concerning this divine: "I wish, Reverend Father," once said Curran to Father O'Leary, "that you were St Peter, and had the keys of Heaven, because then you could let me in." "By my honour and conscience," replied the reverend man, "it would be better for you that I had the keys of the other place, because then I could let you out." Again, a Protestant gentleman told him that whilst willing to accept the rest of the Roman Catholic creed, he could not believe in Purgatory. "Ah, my good friend," replied the priest, "you may go further and fare worse!"

Father Price, in his *Sick Calls*, written about 1822, gives us a quaint account of the Catholic colony which had settled in this parish, principally in Fitzroy Square; it runs as follows: "In the neighbourhood of Fitzroy Square, at the beginning of the present century, the Catholic country gentry, in their annual emigration to town, used

ordinarily to lodge. They formed each spring one united colony of the faithful. They affected no Protestant gaieties, Protestant society, or Protestant marriages, but associated with each other. From the east to the west, from the north and the south of Merry England, they were thus congregated together for a brief season of brotherly and sisterly love. How happy they were I have heard from many a grey-haired old friend. How good they were, how charitable they were, how solicitous they were for the solacement and alleviation of the ills bodily and spiritual of the poor London Catholic folk, I have also heard from the same venerable authorities. Fitzroy Square and its vicinity was then called the Holy Land, from the piety, the union, the brotherly and sisterly love of its Catholic sojourners. Would that that same edifying title were linked to the habitat of our London-season Catholic gentry now. Then Catholics clung together the more they were oppressed; it was with a more than masonic sign then to be introduced into Catholic society as a brother or sister Catholic. The ready, true, and affectionate hand was held out to grasp that of a fellow-sufferer for the Faith.

"We had few converts then, but they were wonderfully good, wonderfully humble and obedient to the Church's authority, and placed themselves naturally in their proper rank as neophytes; unassuming, grateful, happy and contented with their change from heresy to truth, and thinking nothing

of the sacrifices they had made, and they were many and terrible in these troublous and persecuting days. The heir-apparent of the Duke of Norfolk could not accept a tide-waiter's place, if so inclined, if so reduced, without damning his soul by apostacy. A Protestant rector or curate could not, after previous preparation, be a Catholic priest without encountering infinitely more degrading and perilous mortifications and untoward circumstances than at present. . . . Then, as I said before, Catholics clung together, Catholic tradesmen were dealt with to a man, by Catholics, Catholic servants were sure to get a Catholic place, a Catholic convert took his right place, and was appreciated accordingly, nothing was too good for him or her, and both parties rejoiced exceedingly, and there was no after backsliding. That it was so, we have a proof in dear Mr Oakley, Mr Talbot, and Mr M'Mullen, and several others of our good convert priests, who by day and night have braved death in administering the last consolations of religion to their cholera-stricken penitents. How often hath the death-bell rung for them, and never were they wanting. They were zealous ministers of Christ, faithful to their avocations as missionary priests, unsparing of themselves, their own health, or comfort, or strength.

"The contrast between the Catholics of the upper classes of fifty years ago and those of the year 1900, is even more striking than that of the churches.

The Right Reverend ROBERT GRADWELL, D.D.,
Bishop and Coadjutor in the London District.
Died, 15th March 1833; aged 56.

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The old Catholic squires—heads of the old families—lived in a curious sort of reserve. They were hearty and cordial country gentlemen, true Englishmen and patriots, taking part in the county business—but before all came their religion, *that* was their life. Their neighbours felt that there was a mystery, or inner chamber not to be penetrated. This may have been owing to the presence of the Blessed Sacrament, generally enshrined in the chapel of the house; while the pleasant old-fashioned institution of 'the chaplain' imparted a special tone to the household.

"Most people will have forgotten the unobtrusive guise in which the clergy went about in public—an ordinary black frock-coat, a high black stock like a soldier's, with 'gills' as they were called, with the prevailing mutton-chop whiskers. There was indeed, a sort of collegiate air in this costume, usually ill-made and ill-fitting, and little that was ecclesiastical. The priest was always styled 'Mr,' the term 'Father' being used by the poorer classes, who were mainly Irish. Then the priest dressed like the parson, as now, oddly enough, the parson dresses like the priest" (Percy Fitzgerald, *Fifty Years of Catholic Life and Progress*).

The Rev. Father Norris was in charge of this mission in 1809, and of him Dean Vere writes as follows: "The venerable Father Norris might be said to have been one of last old-fashioned priests. He wore knee-breeches, and a wide-brimmed hat.

He was a very earnest preacher. Catholic preachers at this time used to speak only on moral subjects, controversy being excluded as a forbidden subject.

"In 1848 the Rev. Canon Long became Rector of St Patrick's. He collected money towards the purchase of the ground and the erection of a new church, designs for which were prepared by Pugin and Wardell. The ground required could not be obtained, and so the project fell through. One of the principal benefactresses was Miss Leigh, the niece of Martha Grazebrook, a relative of David Garrick, the actor.

"The Rev. Thomas Barge, or as he was always called, 'Father Barge,' succeeded Canon Long in 1860, and he laboured amongst the poor of St Giles's and Soho for nearly forty years. He was known as the 'handsome curate,' and he was much beloved by his parishioners, and mourned when he died. He succeeded in getting together funds for the new church, and vestments, plate, and church furniture, and these were always of the best of their kind. He spent large sums in trying to make the old building more presentable and more worthy of its high purpose. Besides all this, he worked wonders amongst the people in starting teetotal societies, and guilds of all kinds; also a penny bank, by means of which thousands of pounds of the hard-earned savings of the poor were saved to them.

"When this holy man died, it was a truly wonderful sight to see the devotion of the people to the memory of their beloved pastor. A Requiem was sung in the old church in Sutton Street, and attended by thousands upon thousands of the Irish poor, to whom he had always proved himself a friend indeed."

The present rector of the new St Patrick's, Dean Vere, who has done so much, and worked so unremittingly to make the new church the handsome edifice that it is, and to whose efforts the congregation owe the flourishing state of this mission and schools, worked for a time under Father Barge, as his third curate, and then after an absence of nearly twelve years he again returned to Soho, and is now the missionary rector there.

In 1845 God brought into the Catholic Church a great number of great, holy, and sincere men. The author of the great Tractarian movement had just gone to his reward, after having done a stupendous work through the length and breadth of the land. Canon Oakley, who was also received into the Church at that time, told them, in a book of his, that Catholics would indeed be astonished if they could have entered into the mind of a Protestant in those days. When he was a boy, he said he firmly believed that there were not more than a thousand Catholics in England: and that as for priests, he understood them to be some sort of supernatural beings, who kept themselves away

from society. That was the opinion of a Protestant boy, who afterwards became a shining light in the Protestant Church.

In 1849 a great change was wrought in this neighbourhood—On the 31st May, Fathers Newman, Faber, Rowe, and others, converted what had been a storehouse of Kinahan's whiskey, in King William Street, Strand, into an Oratory of St Philip Neri, and began work there. From this time a new era began for the Catholics in England: they introduced devotions to Our Blessed Lady, which up to this time people had been afraid to profess, at least openly, for fear of scandalizing Protestants. This brought down upon the Oratorians severe animadversion; they were hooted in the streets; "No Popery" was written on the walls; and Father Faber, in a letter written to a friend, mentions a placard posted in Leicester Square: "No Popery! Down with the Oratorians!" "No Religion at all!" The Oratorians penetrated into the dark places of Drury Lane, and built their schools in Charles Street, out of which has grown the Mission of Maiden Lane. Father Faber was a foremost champion for a full and unrestrained measure of education for the poor, at a time of crisis when a powerful but timid section of Catholics would, in their fear, have closed the door to public grants. In the year 1845 the Oratory moved from its first home in King William Street, to Brompton, where it has flourished; its present fine church being a

splendid memorial to the work which has been carried on there.

It was about 1849 that the Ecclesiastical Titles Bill was passed, though never carried into execution at all. England was in a ferment against Catholicity.

When the Church of St Charles was opened at Ogle Street, part of the parish of St Patrick's was cut off, and the Maiden Lane Mission carried away yet another portion of the congregation.

In 1893 the old chapel was pulled down, and not before it was absolutely necessary, for had it not been for the good workmanship and splendid material of this structure, a terrible accident must have been the result. Owing to the manner in which the old concert room had been turned into a chapel, when portions of the floor had been cut away, it was found that the roof having been excessively massive and heavy, the side walls in the course of years had been thrust so far asunder that the beams were in some places only a few inches in the walls.

On St Patrick's Day, 1893, the new church was opened. It is built in the late Italian style, in red brick and Portland stone, with a bell-tower 125 feet high, at the corner of Sutton Street and Soho Square.

CATHOLIC HAMMERSMITH

HAMMERSMITH is happy in possessing the distinction of never having lost the light of the ancient faith: steadily, and without a break, its old-time Catholic inhabitants have succeeded in keeping alive the little flame, nursing it bravely and in secret, through all the terrible penal troubles, until at last, in God's good time, the darkness lifted, and, with the new spirit of religious toleration, came greater freedom for Catholics, and with it also came a growing feeling of admiration for the high ideals of the old faith, and for the saints that it had taught and trained.

How full of delight would those holy souls have been had they been living now, and could see Catholic Hammersmith as it exists to-day: with its fine church, one of the most beautiful of the London Catholic churches; its lofty spire a landmark for miles around; its peal of bells ringing out the Angelus, or on feast-days merrily pealing out a hymn to Our Lady; its many convents, its Training College for Catholic Teachers; the 4000 members of its congregation; its beauti-

ful and touching processions through the grounds of the Catholic almshouses, attended by hundreds of people, Protestants as well as Catholics, all joining in the hymns, with not one rude word or jest to mar the harmony of the ceremonial. Well may this part of London be called "Pope's Corner," for it is truly a Catholic community.

Standing in a prominent situation in the Broadway at Hammersmith stands the Convent of the Sisters of the Sacred Heart, the site of which has, says Mr Walford, "been devoted to the purposes of Roman Catholic education ever since the time of Henry VIII., for it existed as a school for young ladies for more than three centuries down to the year 1869, when what was left of the building was used as a training college. The tradition is that it existed as a convent some time before the Reformation, and that subsequently to that date, though ostensibly it was only a girl's school, in reality it was carried on by professed ladies, who were nuns in disguise, and who said their office and recited their litanies and rosaries in secret, whilst wearing the outward garb of ordinary Englishwomen. Faulkener, in his *History of Hammersmith*, mentions this tradition, and adds that the convent is supposed to have escaped the destruction of religious houses on account of its want of endowment.

On the breaking up of the religious houses in England, most of the Sisterhoods retired to the

Continent, where they kept the practice of their rule unbroken; and we find that a body of Benedictine Sisters settled at Dunkirk in 1662, under their Abbess, Dame Mary Caryl, whom they regarded as the founder of their house, and who was previously a nun at Ghent.

This convent of Benedictine nuns was founded in Brussels as early as the year 1598, and sent a filiation from their Order to Dunkirk in 1662—by a Royal Grant of Charles II., Dunkirk then being an English possession.

When all the religious houses were dispersed at the time of the French Revolution, this convent was invaded by soldiers, while the nuns were at Vespers, on 13th October 1793. The Sisters were ordered to leave their house in a few hours' time, and could take only such necessaries as they could carry with them; and thus almost all the Convent Records were lost or destroyed.

These nuns, with two communities of English Poor Clares, were imprisoned (seventy-three in number) in a convent of the latter order at Gravelines for eighteen months: without sufficient air, food, or clothing; no chaplain was allowed to say Mass or hear confessions, so the Sisters were without any means of practising their religion for months. Two of the Sisters and nine other persons died of the hardships which were inflicted upon them, including their former chaplain, and it was indeed a miserable little band of sufferers that

the Revolutionary Government at last permitted to return to England.

Already, however, something had been done to prepare the way for their return. Catherine of Braganza, the poor neglected Catholic Queen of Charles II., invited over to England some members of a Sisterhood at Munich, called the Institute of the Blessed Virgin, and these she settled and supported during her husband's life in a house in St Martin's Lane. On the death of the King, finding their tenure so near to the Court to be rather insecure, these ladies were glad to emigrate further afield. The chance was soon given to them. A certain Mrs Frances Bedingfeld, a sister, we believe, of the first baronet of that family, procured, by the aid of the Queen, the possession of a large house in Hammersmith, to the north of the road, near the Broadway, with a spacious garden behind it. This Mrs Bedingfeld, the Superioress of the Institute of the Blessed Virgin Mary, was born in 1616, and was one of the twelve daughters of Francis Bedingfeld of Norfolk. It is a curious fact, that all the twelve sisters entered the religious state. One daughter married Sir Alexander Hamilton, but after his death was professed at the Augustinian Convent at Bruges.

Mr Gillow tells us that "The Order to which Mrs Bedingfeld belonged had been founded at St Omer, by Mary Ward, about the year 1603. In 1669 Mother Frances Bedingfeld was, at the time of her

appointment to the English mission, Superioress of the Mother-house at Munich. For some years she remained with her little community, which she established first in St Martin's Lane, then at Hammersmith, where she opened a school for young ladies.

"On coming to England, Mrs Bedingfeld, to avoid notice, changed her name to 'Long,' and with her companions exchanged the religious habit for a matronly dress, which was worn by the Sisters in England for one hundred and twenty years. Notwithstanding these precautions, the community incurred the suspicion of the sharp-eyed pursuivants, and the intrepid foundress was summoned to appear before the magistrates, whom she astonished during her examination by her firmness and prudent answers. Through the interest of her family she was liberated, with the injunction that she was 'no longer to keep a priest, or instruct youth.' Faithful, however, to her mission, she at once resumed her former manner of life, constantly keeping a chaplain in the house, and continuing her work of education. After this period the community at Hammersmith was not again molested.

"From 1677 to 1686 Mother Frances had divided her time between her two convents, for she had in the meantime opened a convent in the north of England, which finally took up its rest at Micklegate Bar, York; but in the year 1686 she left Mrs Ciceley Cornwallis—a kinswoman of Queen

Anne's—as Superior at Hammersmith, and she herself settled at York. The existence of the York community was," as Mr Gillow tells us, "at this time decidedly precarious. The house was repeatedly searched, and threatened with destruction. In her seventy-eighth year she and her niece, Mother Dorothy Bedingfeld, were cited to appear before the Mayor of York, by whom the two religious were committed to Ousefield Gaol. Knowing the peril to which her imprisonment exposed her community, the reverend mother wrote to the Archbishop of York, petitioning to be released. Through the mediation of some influential persons in the city, who greatly respected the 'old lady,' the prisoners were set at liberty, only, however, to become the objects of renewed persecution.

"In the year 1695 an outbreak of popular anti-Catholic feeling again threatened the house, but it providentially escaped destruction. After four years of comparative peace, in obedience to the intimation of the newly-elected General Superioress, Mother Frances, in her eighty-fourth year, resigned her government of the Sisters at York to her niece, Mother Dorothy Paston Bedingfeld, and returned to Munich.

"The peaceful evening of her eventful life was closed in the year 1704, when she was in her eighty-eighth year, just one year after the approbation by Pope Clement XI. of the Rule of the

Institute which she had loved so well, and for which in patient endurance and meek heroism, she had prayed, and toiled, and suffered.

"Uniting great firmness of character with equal gentleness and simplicity, gifted with heroic fortitude, and burning with an ardent zeal for the salvation of souls, Mother Bedingfeld was from her entrance into religion an example of virtue" (Gillow's *Biog. Dict.*, vol i., p. 166).

The Benedictine community, fifteen in all, reached London, 30th April 1785, and on 8th May of the same year Bishop Douglas made over to them the convent at Hammersmith, which was then occupied by the only three remaining nuns of Mary Ward's congregation, or "the English Virgins." These Sisters and their school had gradually sunk in numbers and means, so in 1795 Bishop Douglas gave the house over to the Benedictine sisterhood, "on the conditions that they pay taxes and repairs, and board the three ladies of the house without payment, the Bishop finding them in clothes and all extraordinary physicians, etc.; and also that they board the Confessor at their expense, and the Bishop will pay his salary." The three ladies were old, and all three died within ten years.

The convent at Hammersmith into which Benedictine Sisters were received, adjoined a ladies' school, which we have before mentioned, and in course of time the *sub rosa* convent and the Sisterhood from St Martin's Lane were merged into one

institution under an Abbess, who followed the Benedictine rule. The school, though somewhat foreign to the scope of a contemplative order, was now carried on more openly and avowedly, though still in modest retirement, by the Benedictine Sisterhood; who, adding a third messuage to their two houses, at once taught the daughters of the Roman Catholic aristocracy, and established a home in which ladies in their widowhood might take up their residence *en pension*, with the privilege of hearing Mass and receiving the Sacraments in the little chapel attached to it. Thus it was that the school became absorbed in the convent two centuries ago.

Twenty-five ladies from foreign convents, on their arrival in England, came to Hammersmith, and made their temporary home in the convent until they could obtain admission into other religious houses. The house was carried on by the Abbess of Pontoise (Dame Prujean), who then revived the school, which had dwindled away, and for many years it was almost the only Catholic school near the metropolis.

Faulkener gives no list of the Abbesses who ruled this convent during the two centuries of its existence at Hammersmith. "We are able," says Mr Walford, "to give it complete from a private source, a MS. in the possession of Mrs Jervis, a near relative of the Markhams, who, at various times, were professed within its walls.

"The list runs as follows:—

1669	. .	Frances Bedingfeld.
1672	. .	Ciceley Cornwallis.
1715	. .	Frances Bernard.
1739	. .	Mary Delison.
1760	. .	Frances Gentil.
1781	. .	Marcella Dillon.
1819	. .	Mary Placida Messenger.
1819	. .	Placida Selby."

In the year 1680, Mr Walford tells us, "the infamous Titus Oates obtained from the authorities a commission to search the house, as being a reputed nunnery, and a well-known home of Papists and recusants." It is not a little singular that, although there was no cheap daily press in these days, we have two separate and independent reports which have come down to us. The first is to be found in the *Domestic Intelligencer, or News both from City and Country*, 13th January 1679-80. The other report, more briefly and tersely expressed, appears in *The True Domestic Intelligencer* of the same date.

The former account tells us: "A house at Hammersmith having been much frequented by persons whose mien and garb rendered them suspected, Dr Oates was informed that several Jesuits and priests lay there concealed, but on strict search found no man there but an outlandish gentleman, who appeared to be secretary to the Spanish King, upon the list of his servants in the secretary's office.

"It seems the mistress of the house—who is much admired for her extraordinary learning beyond her age and sex, understanding excellently well the Latin, Hebrew, Greek, and several modern languages; being also very well read in most parts of philosophy, and the mathematics; has been often visited by ingenious men, foreigners and others, her admirers, which gave occasion to the information against her: but on being examined before his Majesty's council, and making oath that she harboured no such obnoxious persons as had been suggested by Dr Oates, she was immediately acquitted, and the gentleman was delivered to the gentleman his master."

"The convent is of considerable magnitude, and the approach from the entrance is through an arcade in imitation of cloisters. The principal front, next to the road, has the appearance of five houses, apparently built at various times, without displaying any uniformity of design, or conveying any idea of its interior appropriation. The various apartments contain some valuable paintings, and also some choice engravings of the old Masters.

"The new chapel of the convent is about 52 feet long and 25 feet wide. The altar, which is placed at the north end, is elegantly fitted up, and on festivals it is ornamented with ten lofty candlesticks—above is a fine picture of the crucifixion. On the wall on each side are painted the Apostles St Peter and St James, done in fresco by Signor Aglio, an

Italian artist. From the centre of the ceiling is suspended a large bronze lamp; the original one of silver being stolen in the year 1828, together with several other articles, but the massive silver candlesticks escaped the notice of the robbers.

"The gallery at the south end, in which the nuns are seated, is supported by two pillars, and while chaunting the service they are concealed from the congregation by a curtain. In this gallery is placed the fine organ which was formerly in the possession of Dr Boyce; it was purchased by his son's widow in 1824. The former organ had been presented by the late Margrave of Anspach—who was then living close by. The interior of the church is divided into seats or pews, separated by a narrow aisle leading to the altar. The windows are of ground glass, with coloured borders, and are embellished with appropriate designs.

"The pulpit was erected by the late Mrs Elizabeth Aberdien, of this parish, who lived to the age of 102 years, and lies buried, by her own request, in a vault in Hammersmith Church.

"The Rev. Thomas Skelton Hodgson is the officiating priest, and he lives in a part of the building detached and distinct from the nuns.

"A Catholic Charity School is supported by voluntary contributions, which educates and clothes 12 boys and 12 girls; their religious education is superintended by the officiating clergyman.

"His Eminence, the late Cardinal Weld — a

His Eminence CARDINAL WELD.
Born, 22nd January 1773; died, 10th April 1837.

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former officiating priest—on the death of his wife, became a Roman Catholic clergyman, and from the year 1824 to 1829 he was private chaplain to this convent; during which period he was consecrated Coadjutor to the Right Rev. Dr Macdonnell, Bishop of Upper Canada, which he resigned on receiving the Cardinal's hat, in 1829. He died in Rome 1839.

"The upper part of the convent garden, behind the nunnery, is parted off for a burial-ground, enclosed by a yew hedge, and entered by a Gothic gate, surmounted by a cross: the gravestones are laid flat on the turf. The Sisters are placed (as is usual among the Catholics) with their feet towards the east, the priests alone have their heads towards the altar. At the east end of the burial-ground stands an ancient wooden cross, about 5 feet high, on which is represented, in 24 compartments, the Passion of Christ. This relic was brought from France, and is held in great veneration by the religious."

Exactly a century passed away, so far as any records or traditions have been preserved, before the Benedictine Sisters again experienced any alarm; but in June 1780, the convent was doomed to destruction by an infuriated mob. The only precaution which the nuns seem to have taken was to pack up the sacramental plate in a chest, which the Lady Abbess intrusted to a faithful friend and neighbour, Mr Gomme by name, who

kindly buried it in his garden until all danger was past.

The convent was known as Cupola House, and in Mr Hodges's *Catholic Handbook* we find the following description of the house as it was in 1857: "The house is very spacious; at the back is a large court, surrounded on three sides by a covered walk, beyond which are extensive gardens. The chapel—which was formerly a public one—was erected by Mr George Gillow in 1812" (this, of course, was the new chapel). "It is large and handsome, the lower part now forms the nun's choir. The pensioners occupy pews between the choir and sanctuary. The altar-piece is considered a fine one, it represents the Crucifixion (this was no doubt the same picture that was in the old chapel), and the sanctuary is adorned with statues of Our Lady and of St Joseph. The chapel underwent great alteration in 1853, when, in consequence of the erection of the new church on Brook Green, this chapel ceased to be open to the public. The nuns' former choir, and the sittings for the young ladies, which were in the gallery above, where they were out of sight of the congregation, has now been partitioned off, and forms a spacious Chapter-room."

The boundary wall built round the old convent still remains, though the old house has given place to the massive and well-built Seminary which Cardinal Manning established in 1879 for his

priests, but which was again sold by the present Cardinal in 1893 to the Sisters of the Sacred Heart of Roehampton. From Cupola House the mission was administered after the restoration of the convent, until the present fine church on Brook Green was built. The chapel still stands, though threatened with destruction, but the lower end of it was cut off and made into a library for the students, who occupied these buildings after they were vacated by the Sisterhood, and when it was known as St Thomas's Seminary. Now, as we have seen, a Sisterhood is once more in possession, engaged in the same work, though on a much larger scale, of teaching girls, as in the old days.

"At the south-east corner, between the house and the road, stood a porter's lodge and the guest-rooms, but these have been pulled down. Here, too, it is said, stood the original chapel" (Walford).

"His Excellency, Baron de Moncorvo—Portuguese Ambassador—resided at a house at the extremity of the nunnery.

"The Queen Dowager of Charles II., Queen Catherine of Braganza, resided at Hammersmith in the summer season, in a house on the upper Mall. The mansion was large, but of humble exterior. It was pulled down in 1808, although part of the banqueting-hall was standing in 1839.

"The Queen Dowager's garden at Hammersmith has a good greenhouse, with a high-erected front to the south, with greens of common kinds; but the

Queen not being for curious plants and flowers, they want most of the curious sorts of greens, and in the garden there is little of value but wall-trees. Mons. Hermon Van Guine is a man of great skill and industry, having raised great numbers of orange and lemon trees by inoculation with myrtles, Roman bayes, and other greens of pretty shapes, which he has to dispose of" (Faulkner).

Here is a description of Brook Green a hundred years ago:—

"This is a pleasant village, with some good houses. An annual fair is held here on the 1st May, and lasts three days. It commands on the north good views of the surrounding country, including Harrow, Hampstead, and Highgate.

"Here is a Roman Catholic chapel and schools, called 'The Ark,' which has been many years in the occupation of Mrs Baily. . . . A private road from this place leads to Blythe House, an ancient mansion now in the occupation of Mrs Wyatt as a Roman Catholic school. It is surrounded with large gardens, and has a communication with Blythe Lane—sometimes called Back Lane—leading to Shepherd's Bush. This house was reported to have been haunted; and many strange stories were related of ghosts and apparitions having been seen here, but it turned out at last that a gang of smugglers had taken up their residence in it, supposing that this sequestered place would be favourable to their illicit pursuits" (Faulkner).

Dr Talbot, Coadjutor-Bishop to the famous Dr Milner, lived in a house on Brook Green, called Brook Green House, where he had rooms, in which were penned the pastoral letters to his flock, and from which many of them are dated. This house then stood in the midst of green lanes and apple-orchards, watered by the Brook, an off-shoot of the Thames, from which the Green takes its name. . . . At this time nearly all the land round Hammersmith was given over to orchards and nursery-grounds, and we are told by Bradley in his *Philosophical Account of the Works of Nature*, which he wrote in 1721, that "the gardens about Hammersmith are famous for strawberries, raspberries, currants, gooseberries, and such-like; and if early fruit is our desire," he adds, "Mr Millet's garden at North End, near Hammersmith, affords us cherries, apricots, and curiosities of those kinds, some months before the natural season."

"In this house the saintly Dr Talbot died, in 1790, and his remains were placed in the grave of Mr Bayard, in St Paul's Churchyard at Hammersmith, where, after lying for more than a hundred years, they have now transferred his body with all pomp to St Edmund's College, Old Hall, where the coffin was received by the Rev. Canon White, who sang the Requiem, and who had previously carried out all the arrangements for the reinterment. With Bishop Talbot lived for some years the Rev. Thomas Lawson, S.J. He came to England in

1773, and was a missioner at Hammersmith. He had previously filled several offices as Vice-Rector of St Omer's College, Rector of the English College at Bruges, etc." (Gillow).

Here is Bishop Talbot's will: "After bequests to Douay, Valladolid, Lisbon, St Omer's, and his own clergy, he continues: 'To my successor, if a secular priest, all that was left me by my predecessor; as also my little farm and all my property in Herts; as also all my furniture, books, papers, and other effects in town or in Hammersmith. But in case my successor be a regular, the whole of this article is to devolve to our Chapter, to be managed by them until a secular bishop succeeds. The rest, as you can't want it, I leave to the poor. As witness my hand: JAMES TALBOT.'"

"Mrs Francis Carpue, the widow of a Catholic gentleman, lamenting to see so many young girls running about the streets without education or religious instruction, thought of opening a house for them in Hammersmith, in 1760, where, as in The Ark, they might be saved from the deluge of vice.

"Here she took great pains to instruct them, and put the establishment under the charge of Mrs Bayley, a lady possessed of a masculine mind, who conducted the school with great satisfaction.

"Mrs Carpue continued her praiseworthy undertaking for many years, until in 1775, discouraged

by the misconduct of some of her protégées, on whom she had bestowed the greatest care, and by the opposition she met with from others in her charitable task, she retired to a convent abroad, in order to attend to her own sanctification.

"The venerable Bishop Challoner, who had been her principal adviser and assistant in her pious undertaking, wrote to her two letters in July of this year, dissuading her from withdrawing her support to the establishment, and he succeeded in inducing her to return to Hammersmith.

"From this time she continued her meritorious work until her death, some years later" (Gillow's *Biog. Dict.*, vol. i., p. 401).

Here too—probably in apartments attached to the convent—died, in his ninetieth year, Dr Bonaventure Giffard, Chaplain to King James II., by whom he was made President of Magdalen College, Oxford, in 1688, though divested of his office at the Revolution. On his deposition from Magdalen College, Dr Giffard was arrested and imprisoned in Newgate, for exercising his spiritual functions. He says in one of his letters to Cardinal Sacripanti: "Since the 4th May (1714) I have had no quiet, but have been forced to change my lodgings fourteen times, and but once have lain in my own lodging . . . I was obliged so often to change my habitation. I have endeavoured to procure a little lodging in the house of some public minister, where I could be secure from the attempts of those

wretches, but could not effect it. My poor brother (Andrew Giffard), though much indisposed, was forced, by the threats of an immediate search by Mottram, to retire into the country, which so increased his fever that in seven days he died. An inexpressible loss to me, to the whole clergy, and to many more.

"My service to Mgr. Bianchini and Marcolini. They saw my little habitation, poor and mean; and yet I should think myself happy if I could be permitted to lodge there. However, *gloriamur in tribulationibus*, I may say with the Apostle, *in carceribus abundantius.*

"In one lodging I lay on the floor a considerable time; in Newgate almost two years; afterwards in Hertford Gaol; and now daily I expect a fourth prison to end my life in. I have always envied the glory of martyrs; happy! if God in His mercy will let me have that of a confessor. Mottram took up Mr Saltmarsh, but by a good Providence he got from him. The continual fears and alarms we are under is something worse than Newgate. It is also some mortification for an old man, now seventy-two, to be so often hurried from place to place. God grant me eternal rest. I am yours,

"B. G."

Bishop Giffard wrote an interesting letter, on the 20th February 1716, to the Earl of Derwentwater, exhorting him to place his hopes in God's

The Right Reverend BONAVENTURE GIFFARD, D.D.,
Vicar-Apostolic of the London District.
Died, 12th March 1734; aged 92.

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mercy, and consoling him with the Divine promises. The Bishop was not permitted to attend the Earl at his execution, which was carried out on the 21st of February.

When a lull had come in the storms of this good man's troubled life, he lived privately between London and Hammersmith, where he was regarded almost as a saint, on account of his great charity. (Brady.)

In Hammersmith, too, Dr Challoner, Bishop and Vicar-Apostolic of the London District, was consecrated in January 1741. He was a man of great erudition, and a controversialist of no mean order.

Mr Gillow tells us that Mr Charles Butler, "a learned and accomplished lawyer (and nephew of the venerable Alban Butler, who wrote the *Lives of the Saints*), was, as a small boy, sent to the school of a Mr Plunkett, at Hammersmith, where he remained three years. He became a clever lawyer, studying under two eminent Catholic conveyancers, Mr Maire and Mr Duane" (*Biog. Dict.*, vol. i., p. 355). He wrote many books and essays. He died in 1832.

Another well remembered character, who spent some years in the school at Brook Green, and was the spiritual director there, was the Rev. James Barnard. He afterwards became Vicar-General of the London District, in which office he died 12th September 1803, aged seventy. He was educated at the Blue Coat School, and, Dr Kirk states, went

out to America as a supercargo, where he became a Catholic and a priest.

At Blyth House, Brook Green, there was opened in 1855 a reformatory school for boys, which was approved by the Government; but it was not until February 1856 that the first boy was sent to the Institution. This good work was under the management of the Brothers of Mercy. This was a new and untried experiment, and there were many difficulties and obstacles which had to be overcome and cleared away; but from this small beginning the work has been largely extended, and the system fully established.

Nazareth House, the convent of the Little Sisters of the Poor, stands in the main thoroughfare, a fine building of secluded and religious appearance surrounded by trees; a door in a high wall leads you through a covered way into a spacious convent. Here is a description of the place, written by the biographer of Thomas Walker, the London Police Magistrate, Protestant withal, but evidently a man of kindly heart. "We are under the roof of the Little Sisters of the Poor," he writes. "The house is full of old folk, men and women. It is Death's vestibule, governed by the gentlest charity I have ever seen, acting on the broken fortunes of mankind. The sisters are so many gentlewomen who have put aside all those worldly vanities, so dear, in these days of hoops and paints, to the majority of their sisters, and have dedicated their lives to the

menial service of destitute old age. They beg crusts and bones from door to door, and so spread the daily board for their protégés, with the crumbs from the rich men's tables. And it is only after the old men and women have feasted on the best of the crumbs, that the noble sisters break their fast.

"I stepped into the Little Sisters' refectory. The dishes were heaps of hard crusts and scraps of cheese, and at the ends of the table were jugs of water. The table was as clean as that of the primmest epicure. The *serviette* of each sister was folded within a ring. And the sisters sit daily—are sitting to-day, will sit to-morrow—with perfect cheerfulness, their banquet the crumbs from pauper tables. Cheerfulness will digest the hardest crust, the horniest cheese, or these pious women had died long ago.

"He who may find it difficult to make the first step to the cleanly, healthy, gentlemanly life into which Thomas Walker schooled himself, should knock at the gate of the hermitage wherein the Little Sisters of the Poor banquet pauper age, and pass into the refectory of these gentlewomen. It is but a stone's throw out of the noisy world. Here let the half repentant and wavering Sybarite rest awhile, pondering the help which a holy cheerfulness gives to the stomach, yea, even when that food is an iron crust and cheese-parings." This account, though written many, many years ago, remains still a true picture of what goes on behind the high walls

of the convent at Hammersmith. This house provides shelter not only for the aged, but for many hundreds of poor afflicted children, and provides food for the weary tramp, who has only to ring the bell at the gate to procure a meal.

Not very far from the Broadway, in a road branching off from Queen Street, stands another convent, designed by Pugin, the home of the Sisters of the Good Shepherd, and Asylum for Penitent Women. It was built in 1841, by some ladies of the Order, who came from Angers in France, who, under Dr Griffiths, then Vicar-Apostolic of the London District, undertook to carry on the good work which they had started in France.

Besides this establishment, Hammersmith possesses two more convents, that of the Nursing Sisters, the *Sœurs de Misericorde*, and, situated on Brook Green, immediately facing Holy Trinity Church, stands the fine Convent of the Daughters of the Cross; while in Brook Green Road we find the Orphanage for Girls, which, begun on a very small scale, was carried on to its present large dimensions by the life-work, and almost supernatural efforts, of Miss Fanny Wilson, who also built the present orphanage.

The site of Holy Trinity Church was purchased from the Aged Poor Society, and the foundation laid by Cardinal Wiseman on 8th May 1851. A good description of this church was written in the *Tablet*, 8th June 1901, on the occasion of its Golden

Jubilee, which I will here quote: "Trinity Church is one of the most beautiful churches in London, and is complete in every detail. From time to time it has received additions—a chapel of the Blessed Sacrament, built at the cost of the late Countess Tasker, who also paid off the mortgage on the church; a spire in 1867, a peal of eight bells in 1871, and later on an entrance porch. It was the first church to be consecrated by Cardinal Manning, the ceremony taking place in 1865, immediately after his elevation to the archiepiscopal see, the Feast of the Dedication being thereafter fixed for the first Sunday after Trinity. Each year the feast is observed, and candles lighted before the dedication crosses round the walls of the church.

"Canon White, during his rectorship, has spared no pains to beautify and perfect the church, painting and decorating it, completing the stained glass windows, erecting the rood screen, furnishing the sanctuary with oaken stalls, installing the electric light, warming, ventilating, and doing everything he could devise to add to the glory of the temple and the devotion of his people.

"A memorial brass in the sanctuary records the death, in September 1845, and covers the remains of, the first rector of the new church, the Rev. Father Butt. With him were associated two curates, who were in turn to succeed him as rector—Father O'Keefe and Father White. Father

O'Keefe, who shortly before he died became a Canon of the Metropolitan Chapter, was missionary rector for a period of twenty-seven years, during which time, he endeared himself to his people.

"He was succeeded for a short term of vigorous administration by the present Vicar-General, the Right Rev. Monsignor Fenton, and then for two years the mission was conducted temporarily, with the utmost zeal, in addition to his duties as Principal of the Training College, by the late Canon Graham. To him succeeded the Rev. Alfred White, who became missionary rector in 1884, and was installed as Canon of the Chapter, to the delight of his parishioners, in 1899. Thus the present rector has seen every phase of the mission from its foundation, and has governed it for the past seventeen years. Last year the Canon, who has won the esteem and regard of all the neighbourhood, was made Alderman of the new borough of Hammersmith."

The external appearance of Holy Trinity Church derives additional interest from its contiguity to the scarcely less beautiful almshouses of St Joseph, the first stone of which was laid by the dowager Duchess of Norfolk, on the 28th of May 1851. The almshouses are built in a style to correspond with the church, and they form together with it a spacious quadrangle. They provide accommodation for forty aged persons. Mr Wardell was the architect for the whole of these buildings.

The story of Catholic Hammersmith would, I feel, be incomplete without a short notice of the Countess Tasker, whose great and far-reaching charity has done so much for the cause of Catholicity there. She lived at Kendal Villa at Hammersmith, and Colet Court is standing on the site of her old home, while the boys of St Paul's Schools now play over what used to be her once flourishing garden. She it was who paid the debt on Holy Trinity Church—about £4000, besides building its fine tower and spire; she also built and endowed St Helen's School for girls, which is situated at the back of the church.

Besides these local charities, Countess Tasker gave no less a sum than £20,000 to the Dominicans to help them to build their church on Haverstock Hill; and to Cardinal Manning, in her life she gave more than £15,000, besides leaving him a large sum at her death. The Catholic Church at Warley was almost entirely her gift, and she built the schools at Acton, besides a great number of other good works. Indeed, it is said of her that she never refused any one who asked her help, and she gave willingly out of her great charity.

She died at Middleton Hall, her country home, on the 3rd January 1888. A Requiem Mass was sung for her in Holy Trinity Church, Brook Green, at which Cardinal Manning preached, and she

was laid to rest beside her father and brother in the churchyard at Fulham.

She was a real benefactress to the church in difficult times, and there are very few priests in the diocese who do not owe her a debt of gratitude. R.I.P.

SOME FORGOTTEN CHAPELS

THERE existed in London in very early days, but more especially at the time of the emigration during the French Revolution, many little chapels which have long since been closed, and the memory of which have almost passed away. There appears to have been a domestic chapel at Wild House, near Lincoln's Inn Fields, during the reigns of Charles II. and James II. This house occupied the site of Great Wild Street, close to Duke Street. It was inhabited by Dom Pietro Ronquillo, the Spanish Ambassador. In Rosemary Lane also, at a public-house called the "Wind Mill," Catholics met for the purpose of devotion, unsuspected by the pursuivant or the informer. Then again, in a cave attached to a private house in Fenchurch Street, Mass was celebrated, and several citizens were accustomed to assist, although by so doing they risked the vigilance of the informer. (Hodges.)

The following extracts, from the *Universal Museum and Complete Magazine*, will give some information relating to Catholicity in London a century and a half ago:—

"1765—*August* 8.—Sunday, a new Mass-house was opened in Tottenham Court Road."

"*September* 20.—A new Mass-house was opened near Church Street, Spitalfields."

"*October* 21.—Two Romish priests were taken out of a private Mass-house, near Moorfields, to be dealt with according to law."

"1767—*February* 6.—Wednesday, a private Mass-house, at the back part of a house near Saltpetre Bank, was suppressed."

"*February* 7.—Another private Mass-house has this week been suppressed in Kent Street."

"*February* 17.—Friday, John Baptist Molony, a Popish priest was taken up for exercising his function in Kent Street several Sundays, contrary to law. He is bound over in £400 penalty to appear at the next Kingston Assizes."

"*March* 20.—A private Popish Mass-house in the Park, Southwark, where four young couple had assembled to be married, was visited by the peace officers, on which the parties got off, and the apartments were padlocked and shut up. The priest was dressed as an officer."

"*March* 27.—Another private Mass-house was shut up in Black Lion Court, St Giles."

"*April* 22.—A Popish Mass-house in the Park, Southwark, was suppressed, but the officiating priest escaped at a back door."

"*July* 17.—By an account taken this week, it appears that there are now near 10,000 Papists,

most of them poor, miserable people, who live in the purlieus of St Giles and the neighbourhood thereof. A number of Papist priests lurk in this part of the town, who chiefly support themselves by marrying poor Papists for a few shillings."

"*August* 23.—Last Friday, at the assizes at Croydon, John Baptist Molony was tried for unlawfully exercising the functions of a Popish priest, and administering the Sacrament of the Lord's Supper to diverse persons, after the manner of the Church of Rome, where he was convicted, and received sentence of perpetual imprisonment."

In 1623, the Catholics of London, not having a public chapel, congregated surreptitiously to offer up their prayers, and assist at the Holy Sacrifice at Hunsden House, a spacious mansion in Black Friars, then in the occupation of the Count de Tilliers, the French Ambassador. On the 26th of October the floor gave way, owing to the congregation of about 300 people being too numerous for the strength of the room. Father Drury, a missionary priest, was at the time of the sad occurrence preaching, and he perished, together with 94 other persons. The event was familiarly known afterwards as "the Fatal Vespers." (*Howes*, Ed. 1631).

I have elsewhere described the mission at the "Ship Tavern," in Little Turnstile, Lincoln's Inn Fields, where Bishop Challoner preached to a circle of faithful Catholics seated round a table, fearful of

surprise, with cards and beer upon the table to avert suspicion, and where the saintly little Dr Archer first served the assembly there as a servant, and in after years, having become a priest, spoke to them in that same little room in the inn in most eloquent language of the things of God.

A friend, writing to me in the year 1890, tells me that she knew an old lady, who when she was young used to be taken by her father to the "Ship" public-house, after the service at the Sardinian Chapel, to be instructed in her religion. These instructions took place in an upper room. As no one was at this time allowed to preach or to give instructions in the churches, it was only in secret that the truths of the ancient faith could be explained. This old lady lived in Wild Street, and was seventy years of age.

By many it was believed that the frequenters of the rooms in the "Ship Tavern" were Freemasons, a supposition which the Catholics did not contradict. There was a large snuff-box which belonged to this little congregation. The old lady's name was Mrs Allenson.

Father Price mentions another chapel in Paddington, which was opened at great risk about this same period, of which he writes as follows in his *Sick Calls:* "Is it passed into oblivion that, about the year 1780, there was a lone farm house at Paddington, situated somewhere near where now the Great Western Station stands, and that in this lone farm

house, then tenanted by a worthy son of the Church, Mass was said at distant and precarious intervals by a priest who incurred banishment or imprisonment for life, in thus braving the laws of a Protestant country; and that the trembling congregation, as they crept heedfully, watchfully, through bye-ways to the suburban and homely place of worship, were stopped on the threshold by a strongly barred and iron-plated door, in the upper part of which was a sliding panel through which peeped the janitor, a sturdy son of Erin, who would not suffer them to enter without the password then current amongst the faithful? Such things were; and yet in those persecuting times how many saints lived, and went to Heaven!"

Mass was daily said in many private houses; the drawing-room of M. de Bedee, uncle of Chateaubriand, was much frequented by the Catholics of that neighbourhood. (Abbé Plasse.)

For nearly three hundred years the Catholics, even the upper classes, had been nearly entirely excluded from general society: they lived almost unknown in their country houses, except, perhaps, to their tenants and a few of their nearest neighbours. It is almost beyond belief, in these days of religious toleration, but none the less true, that if a Catholic had in his possession a horse of more than the value of £5, any Protestant might pay that sum and take immediate possession of the animal.

Almost the only places of public worship for Catholics were the private chapels in gentlemen's houses, a few embassy chapels, and in the larger towns, some ugly edifices, built much on the lines of the dissenting meeting-houses, and for the most part planted in small and little-used thoroughfares, had been erected. These buildings were always called "chapels," the word "church," as applied to Roman Catholic places of worship, having only been in general use for about the last sixty years.

Many of the forgotten little missions were the chapels founded by Bishop de la Marche, who was one of the very first of the French clergy driven to take refuge in England in the year 1791. Ten of these chapels were opened in London alone, three of which remain just as they were built at that time, namely, the French Chapel, King Street, Portman Square; St Aloysius, Somers Town; and St Mary's, Holly Place, Hampstead. Two others have blossomed out into stately churches, capable of holding a congregation of several hundreds; the one, St Mary's, Chelsea, which began as a small foundation in what was then a village, and is now a fine building in a fashionable part of London; the other, the little church which stood in Holland Street, Kensington, founded by the Abbé Gillis Vielle in 1811.

About the time of the arrival of the French clergy in London, some French Jesuits opened a school at Kensington House, where the small number of

Catholics then residing in Kensington, were permitted to hear Mass: the congregation consisting of three families and a few others.

About 1806 this establishment was broken up, but a small number of the clergy remained, and Mass was still offered up there. Mr Kendall and Mr Richard Gillow, who formed two of the families above named, used their most earnest endeavours to secure the means and the continuance of Catholic worship by establishing a mission, and each contributed liberally to the erection of a chapel, and a suitable residence for a priest. Mr Kendall, in the first instance, gave £200, with many requisites for the altar. Mr Richard Gillow, from his own purse, and from contributions collected amongst his friends, realised £500, and presented the altar-piece, which was said to have been valuable. A lease of the ground was then purchased, and the chapel built and opened.

The Rev. Gillis Vielle was the first priest established here, and his house, which was erected at the same time as the chapel, was furnished for him, neatly and respectably. He was much beloved and respected. He gave lessons in French, which assisted towards his maintenance, and what was deficient was made up by his willing little flock. The wine and candles for the altar were furnished jointly by Mr Kendall and Mr Gillow. (Hodges.)

The chapel, the dedication of which was St Mary's, is thus described in the *Catholic Handbook:* "It

is a plain, unpretending edifice, the cross upon its front being the only feature to distinguish it from an ordinary Dissenting Meeting-house. Its interior has a remarkable air of neatness. The building itself is an oblong square, built north and south, and capable of accommodating about 300 persons. It is lit by three windows, at the northern end, and two windows at the eastern and western sides. It is devoid of ornament, except at the south end, where the altar is raised between two pillars. The body of the chapel is fitted with low open seats, and at the northern end is a spacious gallery."

When the Abbé Vielle died, 27th August 1823, the congregation was flourishing, and continued so for many years. He lies peacefully in the old churchyard, as near as possible to the end of the garden wall belonging to the chapel-house.

At the present day this little chapel is abandoned, like its sister in Cadogan Terrace, and forms the boys' school for the pro-cathedral mission, but in Kensington, as at Chelsea, the French work still exists, transformed and on a large scale.

The mission in Holland Street was swallowed up when Père Herman, the Carmelite, built in 1863 his beautiful church in Church Street, Kensington, to receive the constantly increasing number of Catholics in that fine neighbourhood.

After the death of the Abbé Vielle, Abbé le Houx of Rouen succeeded him, assisted by the Rev. Mr Bugden. The chapel was afterwards enlarged, and a

new sanctuary added by the Rev. Mr Woollett, the immediate predecessor of Father Foley, the last pastor of this small foundation.

In Walford's *London*, vol. iv., p. 137, we read: "Being superseded by other and larger ecclesiastical edifices, the old chapel is now used as a schoolroom. It was built in 1812 by the family of Mr Wheble, the manufacturer of the celebrated Kensington candles, who began life with a small shop in the High Street, but died worth a million."

To return to Bishop de la Marche, to whose exertions in the cause of Catholicity we owe so much. He was born in 1729, at the Manor of Kerfors in Brittany, beginning life as a soldier, as did so many of his ancestors. He fought in Austria in the War of Succession, and was wounded in the battle of Plaisance, making on that occasion a vow that if he recovered he would leave the service of his country for that of his Lord, and thus he became a priest in 1756. He was successively Canon and Grand-Vicaire of Treguier, Abbé of Saint-Aubin-aux-Bois, and finally was made, in the year 1772, Bishop of Saint-Pol-de-Leon.

Soon after, 9th July 1790, he fell into disgrace with the Republic, owing to his refusal to allow his flock to take part in a fête in honour of the taking of the Bastille, and shortly after this about twenty armed men paid a visit to his house, in order to carry the Bishop prisoner to Paris. Begging of them permission to change his dress before starting,

he managed to escape through a secret door in his library, and, assisted by one of his parishioners, was put on board a smuggling vessel which was waiting in the Bay to make its way to England. The weather at the time was terrific; during four days and nights they battled with the storm, without fire, and almost without food; the small vessel they were on having neither deck nor seats, and their only resting-place was the barrels of brandy they were carrying. At length they sighted land, and the Bishop was put ashore in Mount's Bay, 28th February. He directed his steps towards the first house he saw, to beg for food and shelter, which house, singularly enough, says Canon Baston, happened to belong to a man who had several times paid the Bishop a visit at Saint-Pol. He was received with much hospitality and kindness, and after a short stay he proceeded to London, taking up his abode at 10 Little Queen Street, Bloomsbury, where he soon established a bureau for the relief of the French emigrants, who were then arriving in London in great numbers.

Bishop de la Marche died 25th November 1806. The funeral ceremony took place in the presence of a large concourse of people of all ranks. The Abbé Chatelier of Mans preached the funeral sermon, in the chapel in London Street, and the body was buried in the graveyard of St Pancras, in the village of Somers Town, where it remained until transported to France in 1860, to his own

Cathedral of Saint-Pol-de-Leon that he had so much loved. Before he died, he expressed a wish that the following epitaph might be cut upon his tomb—"Hic jacet Joannes Franciscus, insignis peccator, ignavis poenitens, supple precibus qui cinerem calcus"; but, on the removal of the body to France, a splendid monument was erected, representing the prelate kneeling, the head a little thrown back, his left hand in his bosom, and his right holding a letter addressed to the administrators who were detaining his priests shut up in the Castle of Brest, on which is written: "Rendez à mes Prêtres la liberte, et je m'engage à traverser les mers pour allez me remettre a votre discretion."

In the little church at Somers Town there is another monument erected to the memory of Bishop de la Marche, which is described in a chapter on that mission.

In connection with all the charitable undertakings of the Bishop in which the refugees were interested, the name of Lady Dorothy Silburne should never be forgotten. It has been rightly said that there has seldom been any great work of charity begun in which a woman did not take a conspicuous part; and in the case of Bishop de la Marche, it was Dame Dorothy Silburne who aided him in all the great and good works he set on foot. She was born at Durham; her maiden name was Dorothy Robinson, her husband was Sir Thomas Silburne. Becoming a widow without children, she had already begun

to devote herself to good works when the Revolution cast upon our shores the persecuted ecclesiastics of France, and so great was the kindness and zeal of this generous lady that she merited the name of "La Mère des Prêtres exilés." She attended daily at the Bureau in Little Queen Street, and, assisted by Abbé Floc'h and several other priests, distributed extraordinary help to the refugees, nearly always in kind instead of in money. The French priests, in talking with Dame Silburne of their beloved France, had taught her to love their country, and her failing health induced her to pass the last years of her life in the soft climate of Roscoff, close to Saint-Pol-de-Leon, and there, three years later, she died, 2nd October 1820, aged sixty-eight years. She had continued in France the good works begun in England, and had always by her clothes and money for the poor. Louis XVIII. had given her a pension on the Civil List, of 18,000 francs, and it might truly be said that it was to the poor it was given. After her death a monument was erected to her memory at Roscoff, by Monsig. de la Fruglaye, at the expense of the Government; and many were the pilgrimages made to the last resting-place of the friend who had so generously assisted them, by the refugees on their return to their country, who had all exclaimed, on hearing of her death, "*Nous avons perdu notre Mère.*"

The first chapel that was used by the refugees was St Patrick's, Soho, but Bishop de la Marche,

assisted by Dame Silburne and other charitable ladies, opened a church at 10 Dudley Court, Soho, close to St Patrick's, off Denmark Place, and it was announced in *The Laity's Directory for* 1795. It was dedicated by the Bishop, under the title of La Sainte Croix, and the Abbé Floc'h was made the director.

The first celebration in this church was the baptism of Charles Henri de Roquefeuille, dated 8th January 1795.

This church was closed in 1802.

In connection with so many great works of charity which were set on foot about this time, I ought not to omit to mention the name of the Marchioness of Buckingham, who was very active in helping forward the building of the French Chapel, and other charitable undertakings of the refugees. She was the eldest daughter of Robert Nugent, afterwards Earl Nugent, an apostate from the faith.* She married Mr Greville, afterwards Duke of Buckingham. In the *Annals of the English Hierarchy*, p. 18, this paragraph occurs: "In this county also (Essex), in the house of the Marchioness of Buckingham, who is not a Catholic (she was one secretly), dwells a community of the nuns of St Clare of Gravelines, who observe the rule of their Order as they can."

The necessity of building more places of worship for the hundreds of French clergy, where they could

* He was reconciled to the Church on his deathbed.

hear and say Mass, induced Bishop de la Marche in 1800 to open a little chapel on Paddington Green for the Abbé Romain of Rouen, who, with about seventy emigrant priests, had come to London from Winchester, and around whom had gathered many more Catholics.

At the same time the Abbé Carron opened his chapel off Tottenham Court Road, the Abbé Fillaneau, Curé of Dampierre and Vicar-General of Rochelle, opened one at No. 44 Pitt Street, St George's-in-the-Fields, but this was only a temporary erection; and when the second influx of emigrants reached England, it was necessary to procure for them more commodious premises, which was accordingly done, in a house in the same neighbourhood, 21 Prospect Place, the registers of which are to be found in the present French Chapel, Little George Street, Portman Square.

The first chapel was opened 1st June 1796, under the dedication of Notre Dame; the second in February 1798, and existed until August 1802; both were built by the Abbé Fillaneau, and the title of the latter was St Louis, King of France.

On 26th August 1801, the Feast of the Patronage of the Chapel in Prospect Place was celebrated with much pomp; M. de Betizi, Bishop of Uzes, celebrated pontifically, and Abbé Coulon, Grand-Vicaire of Nevers, pronounced the panegyric.

At this time, a wing of the Middlesex Hospital being empty, it was taken by Bishop de la Marche

for the sick French priests; and two rooms accorded to them on condition they paid 8s. per week each, and paid also the nurses and the expenses of burial. Two English doctors, Vaughan and Oliphant, offered to attend them, and many noble English women, amongst others the Marchioness of Buckingham (whose name has been already mentioned in connection with the French Chapel, and many other charities), took them help, and many little comforts; and a refugee priest, the Abbé Blondin, and a Sister of Charity of the name of Masson, both died in their service. A little chapel was attached to this ward, in which, when they were well enough, they could say Mass or be present at the Holy Sacrifice.

Many of the exiles supported themselves by giving lessons in the French tongue; amongst these was the Abbé Ollivier. I had the pleasure of knowing one of his pupils, a gentleman of over ninety years of age, a worthy pupil of a worthy master, for, both in accent and a knowledge of the idioms, it would be hard to find in England a better French scholar. This gentleman told me that the Abbé Ollivier was buried at St Pancras with all the rites of the Catholic Church, conducted by the French clergy with great pomp and ceremony.

It is a fact not generally known, that the old Church of St Pancras was the last to retain a Catholic priest after the breach with Rome. There

was living there at the time a very old and infirm priest, who for very many years had been in charge of the mission, and Queen Elizabeth, with unusual kindness, gave orders that he should not be disturbed as long as his life lasted.

THE FRENCH CHAPEL, LITTLE GEORGE STREET, PORTMAN SQUARE*

1799

THE little Chapel of St Louis is a legacy bequeathed to Catholic London by the French refugee priests who, at the beginning of the Revolution, crowded into England in such numbers that it became a matter of very serious difficulty to find either food or shelter for them. "The tide of exiled clergy," says Canon Flanagan, "was far beyond the need of missions; it soon amounted to no fewer than 8000, and was accompanied by a vast number of the French nobility, and nearly all, both nobles and clergy, were cast penniless on the shores of England. Seldom or never has England presented so noble a spectacle as on that occasion; it rose superior to the old prejudices, and received them all with open arms. One thousand priests found shelter in the King's House at Winchester, and the voluntary subscriptions that poured in being still insufficient, a large sum was annually voted by Government for many years" (*History of the Church in England*).

* This article first appeared in *The Lamp*.

Sir John Wilmott, M.P., was very active in his efforts to obtain help for the exiles, and the famous statesman, Edmund Burke, spoke with such good effect in their favour that they collected a sum amounting to £3360. As this only sufficed for their most pressing wants, a new list was opened in the following year, to which His Majesty George III. put his name, and this time the amount reached £5280. In 1796, Government granted them an allowance, which was continued yearly up to 1806.

An irate writer in the *Gentleman's Magazine*, 21st December 1796, says: "The reader may be surprised, but he will find by the papers laid on the table of the House of Commons that no less a sum than £540,000 was voted in one year for the French priests and emigrants, sacred and profane"; but this statement is refuted and the refugees defended by another writer, signing himself "Member of the Church of England," who says: "It appears from the Treasury Warrants, which I have examined myself, that the whole sum granted to the French emigrant clergy and laity up to 30th December 1796, is £452,948, 7s. 6d. It is not denied that this is a large sum for the service, but then their great numbers, the cruel manner in which they were driven, at the point of the bayonet, into this country, the voluntary contributions which were made in their favour for a full twelvemonth before there was occasion to have recourse to Parliament,

and the absolute impossibility of returning to their own country, must likewise be taken into consideration. The circumstance of their being maintained for so long a period as fourteen months by the voluntary contributions of individuals, at an expense of about £80,000, shows strongly the general feeling of the public on this head." He adds: "I bear testimony with pleasure, that during their continuance here, which is now, I think, about three years, I have never known any of them accused of behaviour immoral or unbecoming." This testimony, willingly given by one of another faith, is borne out in every way by other writers on the subject; the emigrants, although so many in number, have always borne the very highest character, a fact which even their enemies were reluctantly obliged to admit. Thirty bishops, 8000 priests, 2000 of the laity, and a number of religious, both French and English, driven from their convents and monasteries, were at this time in England.

As an instance of the kindness which the strangers received from all classes, I will here mention that the University of Oxford had printed, at its own expense, a Latin edition of the New Testament for the use of the priests; 2000 of this edition were given away, and an edition of the same number was presented to them by the Duke of Buckingham. At a later period, the University added to this kindness by printing and distributing to the exiled priests the four parts of the Roman Breviary. The

debt thus owed by the French clergy to England was before many years nobly repaid by the emigrants, who left behind them chapels, schools, and works of charity, many of these existing to this day as living memorials of their gratitude; and it should never be forgotten that it was mainly due to the exiled priests of France that the English Catholics, after the partial suspension of the penal laws, obtained more freedom in following their religion than had ever before been allowed them.

In the first flight from France, in 1793, many of the refugees had been content to settle on the coast of England where they had landed, the greater number having neither money nor influence to enable them to proceed further; but in the following year a precautionary law was passed, forbidding the emigrants to live anywhere within ten miles of the sea, and so many were driven to take refuge in London and its environs.

Towards the end of January 1793, Canon Baston says: "A Bill was passed warning the French emigrants to retire ten miles away from the sea coast; but it was afterwards found that the removal of the priests from the King's House at Winchester would involve great expense (they amounted at the time to 680), and as it was ascertained they could be kept at the rate of 5s. 6d. per head per week while there, whereas the clergy scattered in other places cost the Government 9s. a head; for

this reason, it was decided to allow them to remain." Soon after, when the French Government seriously contemplated the invasion of the island of Jersey, the Commander-in-chief of the Forces wrote an insinuating letter to the exiled priests, urging them to help in the building of the fortifications, and to carry arms for the protection of the country. This placed the priests in a position of great embarrassment; but, with the permission of their bishops, a letter was sent of an evasive character, to the effect that "they might count upon the French clergy for all the services compatible with their profession," which satisfied the Government. In the beginning of the year 1794, M. Simon, Curé of Beaucourt, wrote to Bishop de la Marche (himself a refugee) that he had communicated to the French priests the offer of the English Government to transport them to Canada, but they refused, hoping to return before long to their own country. After the third influx of emigrants from France, their numbers in London had so much increased that it was felt by M. de la Marche, Bishop of Saint-Pol-de-Leon, to be important that some more commodious place of worship should be found. Up to this time they had chiefly frequented St Patrick's, Soho, the chapels of the foreign Ambassadors, and drawing-rooms in private houses transformed into chapels for Sundays and holidays; and these had been for years the only resource of the English Catholics in general. The Bishop, therefore, with the sanction of the Vicar-

Apostolic of London, set himself the task of finding a suitable spot on which the church could be built; and as the neighbourhood of Portman Square seemed then to contain the greatest number of Catholics, a site was chosen, and in June 1797-8, it was approved by Bishop Douglas for baptisms and marriages. A notice of this will be found in *The Laity's Directory* for that year, with an announcement of a regular service in a little poulterer's shop in Dorset Mews East, at the corner of Paddington Street.

The Abbé F. E. de Bourret, Priest of the Order of St Sulpice, late Professor of Theology at the Seminary of Orleans, was first appointed to this mission. He had arrived in London about the end of the year 1791, with such slender resources that he had been forced to appeal to the Society of St Sulpice for the means of existence. He was afterwards appointed by Bishop de la Marche as almoner for the refugees, a bureau for the distribution of food and money having been opened a short time previously at 10 Little Queen Street, Lincoln's Inn Fields. The site chosen for the chapel was in a little alley, which, gradually widening, allowed space for the carriages of the rich in front of the stables on each side of it; the mews was then called Little King Street.

Close to this street stood at that time another mews, called Dorset Mews East, and it was here that the Abbé Bourret, in a sort of half-cellar, half-

poulterer's shop, set up the temporary chapel whilst the other was in course of erection. The entrance was through a small door into a kitchen, down four or five steps, the altar facing you as you entered; two small windows on each side let in what little light there was, and a door which opened on the left admitted to the sacristy and the priest's house. In this humble spot was married Mdlle. d'Osmund, whose father at a later period was Ambassador to the Court of St James's. The son of another refugee, M. Bonnet, who was born in exile in 1796, said, in speaking of this small chapel: "On y célébra la Messe pendant pres d'un an, et puis on y joua la comédie. Je me rappelle qu'a l'age de trois ou quatre ans mes parents me conduiserent, de l'une et l'autre, dans cette espèce de cave ou de poulailles" (Abbé Plasse: *Les Clergé Français refugies en Angleterre*). In 1796, says the *Catholic Handbook*, the Sulpicians of Montreal sent to the Abbé Bourret a present of money, which was used for commencing the new chapel in King Street. An eye-witness has "recorded that, often as he passed through the poor street during the building of the humble edifice he had been struck with respect at seeing hands which had received the sacerdotal unction, and sometimes Princes of the Royal House of France, busily employed helping the workmen. Funds were very short, and these good Christians were anxious to provide with all speed a house of prayer in the land of their exile."

I have lately had the pleasure of meeting a lady whose father was himself a refugee, and she remembers how often he used to stroll through the mews to watch the French priests at their work, digging the foundations, carrying the bricks, sawing the wood—a curious sight, with their shovel hats and black and white bands, all chatting gaily in their native tongue; certainly to them it was nothing but a labour of love.

In comparison with the little chapel in Dorset Mews the new church was quite a cathedral. An iron palisade guards the approach to the small entrance-porch. There is no belfry, in conformity to the Act of George III., but a Latin cross is recessed in the façade, pierced with three large windows over the vestibule; these three lights illuminate the primitive interior, composed of a single aisle, and very simply decorated. The annexe that is seen to the right on entering was added more recently.

Like the other chapels founded by the French clergy, King Street was built by means of subscriptions, not only from the French, but from all classes of English Catholics, and also from many Protestant families, who thus completed their charity to the refugees. The Marchioness of Buckingham may be mentioned as a benefactress to this chapel; and she was most active in forwarding the many charities undertaken by the French clergy. Her ladyship was the eldest daughter of Earl Nugent,

who had conformed to the Established Church; but was reconciled to the Catholic faith at Bath, by Dom. Joseph Cuthbert Wilks, O.S.B., at Easter, 1788, and died in the following October. The Marchioness of Buckingham lived and died a Catholic. Her eldest son, Robert, was created Duke of Buckingham and Chandos in 1822. The Sulpicians of Montreal, Canada, added their help in silver and vestments for the altar. They still preserve in this chapel, as a souvenir of their gifts, a vestment, red, with a white cross embossed with gold and silver balls, a group representing various personages at the nuptials of Our Lady and St Joseph.

The work was at length finished in 1799, and the consecration of the building took place under the title of "Notre Dame de l'Annonciation," on 15th March of the same year. The ceremony was performed by M. Boisgelin, Bishop of Aix in Provençe, himself a refugee in England. There were present on the occasion sixteen mitred Bishops, many clergy, secular and regular, Princes and Princesses of the Royal blood. "There were four altars in this chapel, and every day, from six o'clock in the morning, without interruption, until one o'clock or even later, there was said four Masses at a time, and even this did not supply all the necessities of the refugees, for Mass was daily said in many private houses. A Retreat was given in this chapel, and it was a wonderful and edifying sight to see the French clergy come in hundreds to

receive Communion at the hands of their Bishops. This is believed to be the first Retreat preached in England since the breach with Rome, and again it is to the French clergy we are indebted for the restoration of this pious custom, as we are also for the re-establishment of the Stations of the Cross and Devotions in the month of Mary. On Sundays and holidays were gathered together in this humble sanctuary more celebrities than perhaps any other place of worship could boast of before or since; those of noble birth, those of distinguished virtues, and many others famous by their misfortunes" (*Catholic Handbook*). The Abbé Plasse tells us, "Sixteen Bishops, attended by their faithful priests, occupied the bench against the left wall at the side of the pulpit." (This bench still remains in the same place.) The names of some of these Bishops, according to Nettement, were: Mgr. de la Marche, Bishop of Saint-Pol-de-Leon, who was the first to seek refuge in England; Mgr. Dillon, Archbishop of Narbonne; Mgr. Flamareus, Bishop of Perigneux; Mgr. d'Agentre, Bishop of Seez; Mgr. de Béthesy, Bishop of Uzes; Mgr. de Corbert of Rodez, Mgr. de Belboeuf of Avranches, Mgr. de Laurentie of Nantes, Mgr. de Villedieu of Digne, and Mgr. Arnelot of Vannes. "Opposite the Bishops, on the other side of the church, sat the Count de Provençe (Louis XVIII.), the Comte d'Artois (afterwards Charles X.), the Duc de Berri, who died and was buried in exile, the Duc de

Bourbon, the Prince de Conde, the Duc d'Angoûlème, the Princess Royal, daughter of Louis XVI., the Duc d'Orleans (afterwards Louis Philippe), the Dukes of Montpensier and Beaujolais" (who were subsequently buried at Westminster, a funeral service at the French Chapel being ordered for them by their brother Louis Philippe). "Each prince was attended by his gentleman-in-waiting. In this chapel was also celebrated, with much pomp, the obsequies of Marie Josephine of Savoy, wife of Louis XVIII., who died 10th November 1810. His Eminence Cardinal Talleyrand de Perigord, Archbishop of Rheims, Grand Almoner of France, officiated; and the Abbé de Bouvens preached the funeral oration to a large concourse of the French nobles and the English aristocrats. They observed strictly the same ceremonial as was followed at St Denis, and it was remarked that she who in life was not acknowledged in England as Queen, was really so acknowledged at her death; and, that nothing should be wanting, her body was buried in the tombs of the English Kings" (Abbé Plasse).

At first the church contained only one aisle, but after the Restoration, the seats being then free, the poor flocked there in such numbers that they were obliged to add another aisle, surmounted by a tribune. During the Restoration it took the name of the Chapel Royal, and the help which was then given to it by the French Princes (who allowed a

sum of £450 per annum), served to repair the humble building, and to provide more becoming furniture for the Divine service, besides enabling the clergy to give freer entrance to the faithful who attended the various functions of the church. This annual sum from France was stopped in the year 1881 by the Republic—a loss severely felt by the little chapel, for at the Restoration many of the priests had returned to France (some of the Bishops having their sees restored to them, or being given others in their stead), carrying with them many of the lay benefactors to the church; but some, whose loyalty to the Bourbons was greater than their zeal for souls, preferred to remain in England on the accession of Louis Philippe, and there ended their days.

This church alone of all the French foundations has remained French to the present day, and here may be found the registers and archives of the emigrant churches collected together.

"It is an everyday observation," writes W. Hodges in the *Catholic Handbook*, "that the French people possess no chapel in London worthy of their Catholic nation": this he wrote in 1857, and the little chapel built in 1791 still continues to do duty as the only French foundation in London, with the exception of the far more modern church, "Notre Dame de France," off Leicester Square. His royal highness, brother of King Louis XVI., says the Royalist, de Lubersac,

"lors qui habitait quartier ou cette chapelle fut construite, et à sa proximité, aussi que nos seigneurs et Princes de Bourbon y ont regulairement assisté aux offices divine les jours de fêtes solennelles. Nos seigneurs Archevêques et evêques logeant dans ce même quartier ont egalement adopté cette chapelle pour y assister aux offices solennelles." The funeral service of Madame Adelaide, daughter of Louis XV., was read by the Archbishop of Narbonne in this church, and a writer of the day says: "Tout le monde à voulu entendre l'oraison funebre d'une Fille de France prononcée â Londres par un evêque emigré dans une ecurie" (De Lubersac: *Journal de l'Emigration*, p. 48).

Amongst the zealous priests connected with this mission, M. Plasse mentions the Abbé de Beauregard, the Abbé de Cressy, Vicar-General of Langres, the Abbé du Chatelain, Vicar-General of Mans, the Abbé Pons, Curé of Mazanet of the diocese of Lavour, the Abbé Gozel, Canon of the Cathedral of Geneva, both of the two latter doctors of theology, who here gave conferences on moral theology and the Holy Scriptures. The Abbé Chaillon, Curé of Blois, was associated in all the good works of M. Bourret; his special charge being the care of the sick and feeble. He died at his post, a victim to his zeal and charity, after long nights spent, without sleep, by the plank-beds of the poor French prisoners in the gaol at Norman Cross in Huntingdonshire.

At the beginning of this century the chapel continued to flourish, in spite of men and revolutions. Bishop Douglas had made M. Bourret his Vicar-General, and at the Abbé's death in 1807, and by order of his will, Abbé Latil, of the Order of St Sulpice, and Abbé de Bouvens, Grand-Vicaire of Tours, were appointed his successors. Abbé Latil was soon recalled to France, and he there became in turn Bishop of Amycla *in partibus infidelium*, peer of France, Bishop of Chartres, and later Bishop of Rheims, in which capacity he consecrated Charles X.

In 1815 they transmitted their charge to the Abbé Chesney, who was already director of the chapel; he remained there only a short time, as did also M. Vasnier his successor. In 1821 Cardinal Talleyrand named Abbé Laporte chaplain to the French Chapel; his great charity, and the extraordinary distinction of his manner, made him beloved by rich and poor; and at his death, in 1840, he was sincerely mourned by all classes. He had for successor the Abbé de Mailly, Canon of Arras, and he called to assist him Abbé de Toursel, and in 1845 Abbé Vasseur of the same diocese. In 1873 Abbé Toursel was made Canon of Arras; he died in 1884, after a life full of edification. His nephew, M. Louis Toursel, was in residence in King Street for many years before the death of the canon, and continues as senior chaplain to the mission to this day.

During the Government of July, the chapel was frequented by the French Ambassador and the victims of the Revolutions of 1830, 1848, and 1870. In 1844 the Comte de Chambord might often be seen attending Mass there. The Comte de Paris made his first Communion there, January 1850, and the Prince Imperial went to confession in the little chapel before starting on his fatal expedition to Africa. Several celebrated preachers were heard in this chapel; the names of PP. Ravignan, Déguerry, Chocarne, and Monsabré, Abbé de Beauregard, and M. de Boisgelin may be mentioned; also that of the Abbé Papillon, who was struck with apoplexy in the pulpit, and, being carried into the sacristy, expired soon afterwards, 15th August 1824. (Notes by Abbé Joseph Toursel.) In the year 1886, on 26th October, Princess Helene d'Orleans there received the rite of confirmation from the hands of Cardinal Manning, in the presence of her father and mother, the Comte and Comtesse de Paris, her brother, the Duke of Orleans, and her little sister Isabella, and many other persons of distinction. The hundred years' lease of the chapel has expired, and the sum asked for its renewal by the Duke of Portland is £3000; a subscription list has been opened, headed by Cardinal Manning, and a joint committee of English and French Catholics has been formed to receive contributions towards the sum required.

I should add that the title of this chapel was altered some few years ago, and it is now known as St Louis de France.

ST ALOYSIUS, SOMERS TOWN

1808

HIDDEN away in one of the many small streets surrounding the great station at Euston, stands the little Church of St Aloysius, Somers Town—a relic of those olden times when the Revolution in France caused so many of the French clergy to take refuge in England.

Driven out of their own country, they found in ours a haven of rest; and in return for the shelter which was afforded to them in their hour of need, they have repaid us a hundredfold by their labours, and by the many foundations they have bequeathed to the Catholic Church in England.

St Aloysius is one of these foundations, begun in a neighbourhood which consisted in the early part of the last century of country lanes and rows of green hedges which led by pleasant ways into London, but which is now a very crowded portion of our great city. It is said that during the heat of the French Revolution no fewer than 500 refugee priests were collected about this neighbourhood, suffering great poverty, and with no

place in which they could say Mass or recite the Divine Office; and it was in order to help these poor outcasts that the saintly Abbé Carron caused to be built a portion of the present small church.

"Arrived in London in the month of August 1796," says Mde. de Lucinère, "the Abbé Carron rented two houses off Tottenham Court Road, in Hampstead Street, formerly called Conway Street, and which is also sometimes mentioned as London Street, to which it is in close proximity; and in the month of September following he established two schools for the children of emigrants, and for those of other poor Catholics. Everything in the schools was furnished gratuitously—books, ink, paper, etc. Abbé Carron opened at the same time two chapels, where he gave instruction in French."

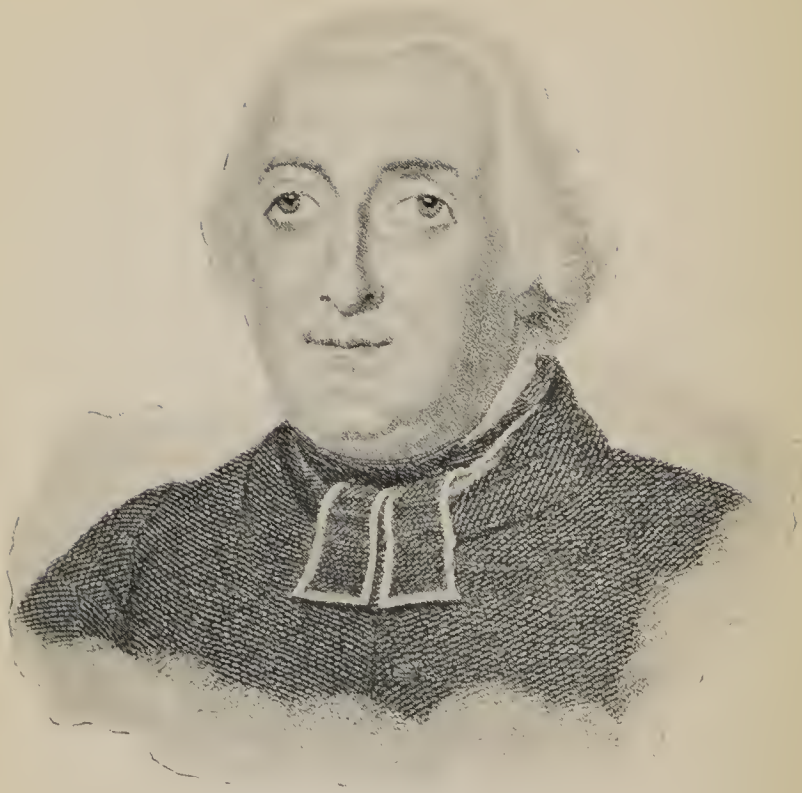
Bishop Douglas, of the London District, who came to visit these establishments, could not help expressing his fears: "What!" cried he, to Bishop de la Marche who accompanied him, "with no other foundation than confidence in God, he charges himself with the rent of these two large houses, undertakes to carry on two schools, and supports the expense of two chapels! It is what I cannot understand." "Reassure yourself, my lord," replied the Bishop of Leon, "I have known Abbé Carron a long time, and have been accustomed to see him work miracles!

"I have heard it said that Bishop Douglas after-

wards laughed at his fears" (*Vie de l'Abbé Carron*, vol. ii., p. 30).

It was not that the Abbé never experienced any adverses in the administrations of his charities. One day, having received permission to beg in a certain quarter, a young man, indignant at his presence, struck him a blow. "That blow is for me," quietly said the Abbé; "now, have you nothing to give me for my poor?"

Another day, being at the end of his resources, and owing a large debt to butcher, baker, etc., all of whom had shown him great kindness in waiting patiently for their money, which had been owing for some time, he flung himself at the foot of the altar and implored help from Heaven. Coming out of the chapel he met Abbé Desprès, his old curé of St Germain of Rennes, who persuaded Abbé Carron to go for a walk with him to dispel his sadness. A gentleman passed them, walking very quickly, and as he did so, drew from his pocket some papers, some of which fell at their feet. Hastening after him, the Abbé called, but in vain; the gentleman hurried on. The Abbé once again tried to call attention, crying out that some bank-notes had been dropped; and it was only on his placing himself in front of the unknown, and showing him the notes, that he succeeded in stopping him. "Monsieur," answered the stranger, "it matters not to me what you have found, it is not mine." "Whence do they come then?" asked



Abbé Toussaint Julien Carron,
Founder of St Aloysius' Chapel, Somers Town.
Born, 23rd February 1760; died, 15th March 1821.

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the Abbé. "From *there*," replied the stranger, pointing up to heaven; then, bowing politely to the astonished priests, he hurriedly disappeared.

The Abbé Deprès, who had witnessed all that had passed, made haste to congratulate Abbé Carron, who, on opening the bundle, found several dozen notes of 100 francs each.

The Abbé was at that time about forty years of age, with a pleasing expression of countenance, and gentle and easy manners. He had many friends among the English people, who were singularly generous in sending him aid, either in money, jewels, furniture for his houses, or rare wines for his health, which was already greatly enfeebled; added to this he was in the habit of receiving much anonymous help, so that he was able after only one year in England to open many new establishments, the centre of which continued to be for a long time the Chapel of the Holy Angels, in London Street, opened by him 4th December 1796. In this same year he made his friend, the Abbé Carrissan of Rennes, the keeper of the Registers, and gave the direction of the Seminary to the Abbé Bertault, Rector of Becherel, and that of the Refuge to the Abbé Deprès of Rennes.

All these works grew and prospered; but the largest extension was made in the year 1799, when he quitted the neighbourhood of Tottenham Court Road to fix himself and his charities in the small village of Somers Town. Here the Abbé Chantral

had already established himself on his arrival from Jersey, and had opened at No. 6 Garden Gate, at the corner of Brill Place, Skinner Street, a chapel under the dedication of Our Lady of the Garden Gate, which name remained in use until the Abbé Carron built the present Church of St Aloysius in 1808.

Abbé Chantral had transported from Jersey to Somers Town his workshops, where French ladies found employment, and the French priests obtained vestments and linen for the altar, made by them. About thirty priests occupied No. 32, in what is now called the Polygon.

On arriving at Somers Town, Abbé Carron doubled his schools, and at each side of them he established a school for young ladies and gentlemen of fortune. These establishments were in Phœnix Street, Nos. 1 and 3. Again, he opened two more schools at No. 58 for young ladies, and at No. 59 for boys, in Clarendon Square; for all which good works he found willing help amongst the emigrants, the best known of whom were MM. Bosquet, Laine, and de Guery for the boys, and Mlles. de Lucinère, de Williers, and de Fremerère for the girls.

Miss Drane, in her *Life of Mother Margaret Hallahan*, writes of the Abbé Carron as follows:—

"This holy priest, who came to England a penniless exile in 1796, contrived in the course of a few years, by his unwearied exertions, to found

and support two hospitals, an ecclesiastical seminary, two day schools, an orphanage, and a Providence. Besides this, he spent £4000 in the erection of a church, and the sums which passed through his hands in the administration of these charities are reckoned as amounting to hundreds of thousands of pounds. It may literally be said that his principal resources were his unbounded faith and his confidence in God. When any unusual difficulties weighed on him, his plan was to 'Draw down dew from heaven,' as he expressed it, by giving in alms what little money he had remaining. And when the never-failing help of Providence enabled him to commence some fresh work of charity, he was accustomed to put forth his gratitude by undertaking something more for God."

On the 15th March 1800, Abbé Carron, bareheaded, accompanied the Comte de Provençe round his various establishments.

On his return to France in 1815, where he subsequently died on the 15th of March 1820, he left the Somers Town Mission in the charge of the Rev. John Nerinckx, who was ordained in Charleton Street, near Clarendon Square, by the emigrant Bishop of Avranches.

Abbé Nerinckx, a Capuchin monk, fled from Guyane with many other unfortunate companions, and disembarked in England with the intention of returning to Belgium, his native country, if it should so please God to allow him to do so. His

brother, Charles Nerinckx, left for America in 1804, but Abbé Carron, seeing the merits and devotion to religion of the Belgium monk, retained him at Somers Town; recalling, no doubt, the words of St Francis Xavier: "*Envoyez des Belges.*"

After the Restoration, when so many priests returned to their own country — Abbé Carron amongst the number—Father Nerinckx was chosen to remain to carry on in this mission the work so ably started by the Abbé Carron. Father Nerinckx died 22nd December 1855, at the age of seventy-nine years. (Plasse.)

It was during the ministry of Father Nerinckx that the convent school adjoining the church at Somers Town was established, under the guidance of Madame de Bonnault d'Houet, the foundress of the Society of the Faithful Companions of Jesus. It is related in her Life, that she was guided in her choice of a spot on which to plant her convent in England, in a most direct and wonderful manner by the hand of God; and reaching Somers Town, was there received by the Rev. Father Nerinckx and his sister, as the person for whom they had been wishing and praying; for they had been long and anxiously waiting for some religious order to take their place in carrying on the establishment founded by the Abbé Carron, and confided by him to their care, on his return to France. Mdlle. Nerinckx and eight young persons

belonging to the establishment immediately joined Madame d'Houet's Order, and commenced to follow its rule.

A most interesting account of the foundation of this convent is to be found in the *Life of Madame Bonnault d'Houet*, translated from the French by Lady Herbert, in which we are told that, although so kindly received on her arrival in England with her Sisterhood, they found their settlement in Somers Town full of hardships and difficulties, and it seemed at first as if the enterprise must fail at its very beginning. One of the many causes of anxiety was the difficulty experienced by the French Sisters in acclimatising themselves to the damp and foggy atmosphere of London. For many years their health suffered, and more than once Madame d'Houet was on the point of giving up the undertaking and recalling them to France.

For their relief she rented a small house at Hampstead, about 3 miles from Somers Town, and during a visit to England she lived there with one of the nuns. Every evening a certain number of the Sisters came over from the convent, by those shady country paths which at that time separated Hampstead from London, returning early the next morning to their labours; "saying their prayers as they went through the fields and lanes."

Now these Sisters number about forty, and have from forty to fifty children in their Boarding School: they also teach the girls and infants in the

Poor Schools, assisted in the Boys' School by the Christian Brothers.

The Boys' School was built by the Rev. Edmund Pennington, who was then the senior priest of this mission. These three schools under the present administration are thoroughly efficient, taking as high a Government grant as any in the diocese.

The Abbé Carron had held a long lease, at a peppercorn rent, of the convent buildings, and the land on which the church now stands. That lease has long since expired, and the clergy with great difficulty raised sufficient money to buy the six houses and the grounds adjoining, over which a debt was hanging some little time ago.

The Rev. Father Holdstock, who afterwards became Canon of Southwark, and the Rev. Father Baines were associated with this mission, as was also Canon Rolfe, who had joined Father Nerinckx on the establishment of the Hierarchy, and who afterwards went to Sedgeley Park as President in 1853.

The chapel, as the congregation grew, was gradually enlarged: the gallery running round three sides of the building was added, and the transept and the present sanctuary erected. It is now capable of holding 800 people, a poor but very respectable congregation of working men and their families; and although they claim amongst them almost every nationality, many no doubt are descendants of those French refugees who gathered

round their priests in their banishment, and were addressed by them in their own language from the pulpit of the little church, now more than a hundred years ago.

A side-door leads into a small gravelled court-yard, in which stands the convent, shaded by trees. On great Feasts of the year a procession of the Blessed Sacrament takes place in its grounds. I was fortunate in being present at one of these functions, and watched with much interest the congregation, to the number of several hundreds, pass through the square hall of the convent into a large courtyard beyond, surrounded by the convent buildings on two sides, and by a creeper-covered wall on the others: large beds of flowering plants set in the flagstones looked bright and gay, and from every window hung banners and devices (painted by the Sisters); green boughs and festoons of flowers. The scent of incense was in the air, and one could fancy oneself in some old French town, far away from noisy London; the outer sounds deadened by the buildings, and only the hymns heard, as they were chanted in the high clear voices of the nuns in their black habits, joined by shriller tones of the blue-robed children.

Against the background of two green arbours was erected the altars of repose, and about thirty men of the League of the Cross kept the procession in perfect order, their green silk scarves and

banners completing the picture, the procession returning to the church for benediction.

A tablet in this church bears the following inscription :—

"To the memory of the Rev. GUY TOUSSAINT JULIAN CARRON, born at Rennes in 1750, the Founder of this Chapel, and many charitable institutions in England and in France. He was truly a man of God, most zealous and persistent in preaching the Gospel by word and example; the father of the poor, the protector of the widow, the support and cherisher of the orphan, the guardian of the aged and infirm, the friend of the destitute and unfortunate, the comforter of the afflicted. In manners most gentle and mild, in character most disinterested and sincere, his life from a remarkably early period was one continued act of indefatigable exertion and labour for the honour of God and the good of his neighbour: with a heart expansive of every good and tender feeling, as it was boundless in charity and every act of benevolence and compassion; and with an inviolable attachment to his King and Country. He died at Paris on the 15th day of March 1820, most sincerely and deeply lamented. His memory will remain to his surviving friends most dear; and may the recollection of his efforts in all causes of humanity last until the end of Time. R.I.P."

A well-executed and life-like bust of the Abbé surmounts this tablet.

St Aloysius', Somers Town.

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In the transept, on the epistle side of the church, is another tablet, surmounted by a bust, and inscribed :—

"JEAN FRANÇOIS DE LA MARCHE, Evêque, et Comte de Leon, né en Basse Brétagne, Comte de Cornnaille, débarqué en Angleterre le XXVIII. dec. MDCCXCI., et décédé à Londres le XXV. nov. MDCCCVI., dans sa soixante-dix huitième année.

"Ce juste que la fureur de ses frères à banni de sa patrie, la sagesse l'a conduit pas des voies droites, et fixant ses regards sur le royoume de Dieu elle a perfectionné sa vertu dans les travaux le les a consommé. Sag. X. IX. *Requiescat in Pace.*"

Close to the memorial of the Abbé Carron is another :—

"In memory of the venerable and saintly JOHN NERINCKX, born at Nivone in Belgium, August MDCCLXXIII., Pastor of the Church of St Aloysius, Somers Town, and Founder of the Schools attached to the same, who after 54 years of faithful service in the Priesthood, was called to his Lord on the XXI. December MDCCCLV."

"On his Soul, sweet Jesus, have mercy."

Three or four French Bishops and many priests lie buried beneath the church, or rather did lie there, for the Bishops have been at different times

removed to France, and only some of the priests' bodies remain there.

It is believed that the body of the Princess de Condi was likewise removed at the same time that the tablet to her memory was taken out of the church.

ST MARY'S, CHELSEA

1811

"FROM the registers preserved in King Street Chapel," says M. Plasse, "we find that it was the Abbés Abraham and Thebault of the diocese of Avranches, and the Abbés Triboux and Crespelle of Boulogne, who administered the Sacraments to the Catholics in the village of Chelsea"; and although de Lubersac says, "Several ecclesiastics of the diocese of Avranches established a French chapel in the village of Chelsea, but the Abbé Franous having founded his chapel in Cadogan Terrace, seems to have put into the shade, and caused to be forgotten, the names and the exact spot of the churches, and where his chapel once stood," it seems to be very clear from the statement of the Abbé Plasse that the little mission was begun in Lower George Street, Chelsea, by the French priests named above.

This chapel, improvised in this street, was sufficient when they had only a small number of Catholics spread over the small village; but in 1811 an order was published permitting English

Catholics to attend the chapel for the fulfilment of their religious duties, and at the same time Abbé Franous opened a subscription to build a new chapel to receive Catholics from the barracks and the hospital, besides those who were living in the village.

Hodges writes: "It is worthy of note, that in erecting this church the Abbé had particularly in view the wants of the Catholic veterans in the Royal Hospital at Chelsea, where he laboured almost incessantly among the hundreds of wounded and infirm soldiers who at that time were sent from our armies on the Continent to the Royal Hospital; and the Duke of York, as Commander-in-chief—on the opening of the church—granted to the Catholic soldiers a permission to attend the public exercise of their religion, a privilege which had previously been denied them since the so-called Reformation."

A hundred years ago this neighbourhood, which now forms a large part of London, was then quite the country; green fields spread themselves out on all sides, rural lanes with flowering hedges led to gentlemen's houses hidden in the trees, standing in park-like grounds, and Chelsea Hospital flourished in the midst of the greenery surrounding it. Here the Abbé Franous visited the veterans, and obtained permission for the Catholics amongst them to hear Mass and receive the Sacraments.

The new chapel of the Abbé Voyaux was situated to the north of Sloane Square, and was close

to Cadogan Terrace, No. 43. It was a little building in the style of the Renaissance, the approaches to which were guarded by a railing, and it had two small porches. Not far from the chapel were the convent and schools, and a Roman Catholic burial-ground with some large vaults and catacombs.

The chapel in Cadogan Terrace was opened for service the 29th June 1812, and was afterwards enlarged and lengthened, and reopened the 14th August 1825, by Dr Poynter, in the presence of the French Ambassador and a large number of Catholics and Protestants. This was the beginning of the development of Abbé Franous's work at Chelsea, and during the year 1830 the work was more and more enlarged.

The Abbé Jean Nicholas Voyaux de Franous was born of noble parentage at Tendon, a village in the Department of the Vosges, in the diocese of St Die. He was Doctor of Theology, and Canon of St. Denis, and had been named as Rector of the College of the "Trentetrois" (so called from the thirty-three years of Our Lord's life), when the troubles of Louis XVI. began, which ended so fatally for him upon the guillotine. Upon the refusal of M. de Voyaux to take the oath, he was at once marked out for destruction as an aristocrat, and experienced some most extraordinary adventures. A party of *sans-culottes* entered the college in search of him, and being unable to find him, wreaked their vengeance upon its inmates.

The Abbé had fled to Paris, and on that dreadful night in October, when 200 priests besides many laymen were massacred, he succeeded in finding a refuge in the house of a Jacobin who had served the college, and knew and respected M. Voyaux. He took up his position for the night against the wall of a church which abutted on the backyard of the house, and concealed himself as well as he was able in the deep shadows which it threw. After standing for hours motionless, he was forced from fatigue to change his position, and the slight movement he made aroused the suspicions of a woman in a house close by, who immediately threw up her window and gave the alarm. A search was made, but they failed to catch sight of his hiding-place, so the Abbé at five o'clock—the massacre being then over — managed to escape. Dressed in the disguise of a barber, he determined to endeavour to leave Paris, and succeeded in reaching the house of a gentleman whose son had been educated at the college ; here he was received most hospitably, and took a good night's rest ; but news had already been given of his arrival, and the next morning he was forced once more to fly, and quitting the house by some fields at the back, only just escaped his pursuers, who immediately entered the house, and were furious on finding that their bird was flown. In his flight he was met by two peasants, who all unwittingly pointed out to the poor Abbé the guillotine which had been

erected, and on which it was intended he should die. Not long after, in a diligence bound for Rouen, he was overjoyed to find that its inmates were every one of them priests in disguise. A terrible difficulty then arose. A call was made upon them for their passports, and the Abbé had been unable to procure one. However, fate once more stood his friend, and he managed to shuffle the other passports in such a way in handing them to the official that the man failed to notice that there was one short of the number. From Rouen he travelled safely to England.

On reaching London the Abbé took up his abode, in the first place, with the Carpues in Lincoln's Inn Fields, and from thence removed to Queen's Elm and Chelsea, where he subsequently resided for forty years. He employed his time at first in teaching Latin and French, the use of the globes, astronomy, etc., and was engaged at several large schools and in private families of distinction. He eventually obtained his full faculties from Bishop Douglas, and commenced his mission work in two small rooms in Lower George Street at Chelsea.

In 1811 he succeeded in inducing Lady Denys to grant him a ninety years' lease of the ground on which he intended to build a chapel. This, with the house, cost £6000, the Abbé giving £4000 from his own resources, Dr Poynter advancing about £600, and the Jerninghams and Cliffords most handsomely co-operating in the good work; and the Abbé's

friend and pupil, Sir Robert Peel, who was then the Irish Secretary, giving £300. The church which was then built was poor and ugly-looking—a bad piece of Gothic architecture, and it is difficult to understand how it could have cost the sum of £6000. The Duchess of Angoûlème contributed generously to the building of the church, and laid the first stone. Dr Poynter, then Vicar-Apostolic of the London District, officiated at the consecration.

In 1798 the Abbé made his declaration relative to the bill *des étrangers*, to obtain a license to remain in England. He paid a short visit to France for the purpose of putting all in order, and on his return again took up the work of the mission.

At the Battle of Waterloo, a curious circumstance had occurred: the wife of a soldier who was engaged in the battle, was delivered of a child on the battle-field, at the same time that the father had his legs and arms cut off by a shell. On hearing of this, the Duke of York, in order to help these poor people, offered to stand godfather for the child on its baptism. On the return of the parents some difficulty arose, owing to the child's people being Catholics, and it was at last arranged that a Catholic officer, one of the Duke's staff, should take his place at the font, and this strange christening took place in Chelsea Chapel, attended by all the officers of the Duke's staff.

After labouring for many years unassisted, the Abbé at last begged the Bishop to let him have assistance in the increasing parish, and Mr Weld (afterwards Bishop and Cardinal) was his first curate there. After him came the Revs. T. O'Brien, G. Keepe (who died in this parish in 1829), and Mr Morris (afterwards Bishop), Rev. W. Kiernan, the Abbé Molie (1829), Rev. Vincent Eyre—afterwards Monsignore—MMle. Roux, Crowe, Batt, and Macmullen.

The Rev. Thomas Sisk was appointed in the same year to assist the founder in his good works, which continued to develop from that time. In 1840 Abbé Franous died, and went to receive the reward he so well merited. He was buried in the chapel at the foot of the altar, and there was erected in his honour a monumental tomb, representing the Abbé on his knees engaged in prayer. The inscription runs thus:—

"Orate pro reverendo Domine-Joanne-Nicholas-Voyaux de Franous, DD. Canonico capituli regii Dionysii Pariensis sacellis sanctissimæ Virginis Mariæ Fundatore cujus anima in Christi pace requiescat vixit annis prope LXXXII. obit die XVI. mensis Novembris 1840."

The funeral ceremony was imposing: there were priests and the faithful collected from all parts of London and its environs. A Catholic of Chelsea sometime afterwards observed: "We were six to assist when the Abbé first said Mass in Lower

George Street, and six hundred to accompany him to his last resting-place in the chapel he had built in Cadogan Terrace."

Father Sisk, who assisted the Abbé Franous for ten years in this mission, and after his death served it for seven more, was so attached to the chapel that it was only an irresistible call to the monastic life which caused him to leave it for the habit of the Cistercians. He was present at the opening of the new church.

The Abbé Voyaux was several times pressed by Louis XVIII. and Charles X. to return to his native country; a bishopric was twice offered to him, but declined, and Mons. de Quélen, Archbishop of Paris, offered him the best parish in his archdiocese, viz., St Thomas d'Acquin in the Faubourg St Germain. This he also refused, preferring his humble post in the little chapel he had erected with so much satisfaction, and in the country which had offered him shelter in his hour of danger. He, however, accepted the degree of honorary Canon of St Denis, and was Almoner to the French Embassy. Here is a short description of this venerable man: "The Abbé blended in his person qualities rarely met with. He had the most refined and easy polish of manners, elegance and grace seemed easy to him, the simplicity and dignity of his disposition was only equalled by the greatness of his abilities. He was very much respected by all classes. He is said to have had

The Right Reverend JOHN MILNER, D D.,
Vicar-Apostolic of the Midland District.
Died, 19th April 1826 ; aged 73.

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the greatest devotion to Our Blessed Lady, whose name was scarcely ever off his lips during his last illness. The chapel was crowded to suffocation on the day of his funeral, and he was laid to rest in the chapel which he had built, and had so much loved. R.I.P."

I will here quote the words of Husenbeth in his *Biography of the Right Rev. Dr Milner*, p. 96: "The conduct of the French refugee priests in England, and the circumstances of their coming amongst us, exciting, as it did, so much general sympathy, has helped in no small manner to soften the prejudices against the Catholic faith, and has paved the way for the rapid and continuous progress of Catholicity."

In Walford's *London Old and New*, we read, "In the reign of William III., the French Huguenot refugees had two chapels in Chelsea, the one in Cook's grounds, afterwards used by the Congregationalists, and the other at Little Chelsea, not far from Kensington" (vol. vi., p. 98).

Soon the Catholics of Chelsea became so numerous that it was thought advisable to build a larger church. His Eminence Cardinal Manning preached with this object in view, in the month of May 1878, in which he referred in high terms to the efforts of the French clergy in London, whose zeal had obtained for the Catholics of Chelsea the comforts and help of religion. The impulse thus given to the work by His Eminence,

aided by the indefatigable efforts of Canon Macmullen—who was then priest of the mission—caused the new church to be erected and ready to receive the faithful in May 1879.

The church as it now stands is a fine Gothic building, with three aisles built in part over an ancient Catholic cemetery, a few paces from the chapel of the Abbé Franous. The remains of the pious founder were removed to the middle aisle in the new building, and on 8th May 1879 the church was opened in the presence of a large concourse of people, and many ecclesiastics of high standing. The Bishop of Southwark officiated in the presence of H.E. Cardinal Manning, assisted at the throne by the Very Rev. Provost of the Chapter of Westminster, and by Canons Bamber and Johnson.

ST MARY'S, HAMPSTEAD

1816

THIS little chapel was founded in 1816 by the exertions of the Abbé Morel, one of the French emigrant priests. It stands at the northern extremity of the old parish church of Hampstead, which is also called St Mary's, and which in the pre-Reformation days, when it was Catholic property, was served by the monks from Westminster, or a chaplain from Hendon. Before the consecration of this chapel by the Vicar-Apostolic, Dr Poynter, in 1816, the Abbé Morel used to say Mass over a stable in Rosslyn Park, and afterwards at Oriel House, at the upper end of Church Row.

The Abbé Morel was born in 1716. Compelled to leave his native country with crowds of other faithful priests of the Catholic Church, he landed in England, and lived for a short time in Sussex, but the state of his health obliged him soon to change his place of abode, so he came to London, and in the following year to Hampstead. Here the Abbé took up his abode in a humble-looking house close to Church Row, where he gathered

together the few Catholics living at that time in the village. Finding very soon that his congregation had become too many for the accommodation, he opened a subscription list, and the appeal was so handsomely responded to, aided by a donation from Baroness Montesquieu, that he was enabled to open the present little church, on the Feast of the Assumption, 15th August 1816.

St Mary's is a small building, and will contain about 300 people, being built in the style of our chapels of the last century, except for the front next the road, which was rebuilt by Mr Wardell, for it showed signs of insecurity, and the front now forms a complete buttress and security to the rest of the building, and is also of ecclesiastical character.

There is a handsome doorway and entablature in the entrance, conspicuously decorated with a fine statue of Our Lady and the Divine Child, and the whole is finished with a characteristic bell-gable. "It reminds one," says Mr Walford, "of the wayside chapels of Italy," and it still retains the old high pews, with wooden doors, so characteristic of the time at which it was built.

The church was opened by the Right Rev. Dr Poynter, Vicar-Apostolic.

For many years the Abbé Morel lived in Hampstead, teaching his native language, and putting by his gains in order to found this mission, and build the chapel to which he was

devoted. In 1848, his eyesight failed him, and his health was far from good, so the Rev. Mr Parkinson was sent as his assistant priest, and in taking the work off the Abbé's hands, enabled him to devote his last days to quietude and pious works. He sank gently out of life on 1st May 1852, dying with a prayer upon his lips. His body lies in the little chapel he so much loved, where a monument is erected to his memory. This takes the form of a stone altar-tomb, which was designed by Mr Wardell, and erected by subscription. It is richly sculptured, and has a recumbent portrait effigy of the holy founder of this mission.

Besides the Rev. Mr Parkinson, the following are some of the names of the priests who served this mission—Monsignor Vincent Eyre, Dr Walsh, Canon Purcell, etc.

CHURCH OF OUR LADY, ST JOHN'S WOOD

1833

In the days of faith, before the Reformation had played havoc with Catholic property, St John's Wood answered to its name, and was Catholic (though not ecclesiastical) ground. But when the storm burst, the land had passed into other hands, and gradually became altogether alienated.

Down to a comparatively recent period, St John's Wood, then an outlying district of Marylebone parish, could give no spiritual advantages to the numerous poor who were herding in the neighbourhood of Lisson Grove, and they were entirely dependent upon the clergy of Spanish Place Chapel for the ministrations of religion.

In 1832 there lived in Adam Street, Manchester Square, two holy women, whose zeal for the Church of God induced them to devote nearly the whole of their income to this object, denying themselves the luxuries and comforts to which they were reasonably entitled by their position and means, in order that they might have the more to spend in

charity. They were the granddaughters of the Duke of Ancaster; their father, Mr Gallini, having married Lady Elizabeth Bertie. Their uncle, an Italian refugee, taught dancing to sundry members of the Royal Family, and afterwards became Sir John Gallini.

Dr Bramston being then Vicar-Apostolic of the London District, the Misses Gallini offered him the Hanover Square Rooms for the purposes of a chapel, but this he judged proper to decline, and the good ladies then set their hearts upon building a church in St John's Wood. The designs were furnished by Mr Scoles, and the building was ready for service in a comparatively short time, and was opened on the 9th February 1836. The Rev. Mr O'Neal, then on the mission at Bermondsey, was appointed to the new church, and he remained in charge until his death in 1868, at which time he was Vicar-General of the diocese. He started schools for the poor children, first in North Street and afterwards in Upper Carlisle Street; and in the course of time, about 1848 or 1849, was built the Convent of St Edward in Blandford Square, which furnished the district with a Poor School and a House of Mercy.

"This convent owes its existence to the zealous exertions of the Rev. John Hearne, of the Sardinian Chapel, Lincoln's Inn Fields, and his brother, the Rev. Edward Hearne of Warwick Street Chapel. Towards the end of the year 1814, they formed

the project of establishing a community of the Sisters of Mercy in the Lincoln's Inn Fields district; and in the spring of 1842, six ladies from London, who were willing to devote themselves to the proposed good work, entered the Noviciate of the Mother House, Baggot Street, Dublin, as Postulants, and after a short probation received the white veil as Novices.

At the end of two years the six Sisters made their vows, and on the following day they set out for London, accompanied by the Rev. Messrs Hearne, a Superioress from the Mother House, who was to remain with the infant community for a year, one professed Sister, and a Novice. A House in Queen's Square, Bloomsbury, had been taken, and furnished by the Rev. Messrs Hearne and several kind friends; and the day after their arrival they were visited by the Right Rev. Dr Griffiths, who blessed the house, and dedicated it to St Edward, King and Confessor.

The community remained in Queen Square till the lease of seven years had expired; their chief duties while there being the visitation of the sick poor, and the instruction of adults. But having no means of carrying out the other two objects of their institute, viz., "The Education of Poor Children" and the "Protection of Distressed Women of good Character," they were most anxious to build a convent with schools, and a House of Mercy attached to it.

"In 1849, the ground on which the present convent now stands was selected, and the building commenced in 1850, from designs by Mr Gilbert Blount, and on the 1st July 1851, the Sisters removed from Queen Square to their present convent. The House of Mercy attached to the convent was raised in 1853, at the sole expense of a generous benefactor—Mr C. J. Pagliano—and was dedicated at his particular request to "Our Lady and St Joseph."

Thus it was that these two devout women befriended, in the first place, the poor Irish of this crowded neighbourhood, and were the means of saving hundreds of poor children from being sent to Protestant Schools, and afforded to their parents the means of frequenting Mass and the Sacraments. So noble and generous was their gift of the church esteemed, that they were rewarded by a magnificent testimonial from the Roman Catholic ladies of England, which was presented by the hands of the Princess Donna Isabella Maria of Portugal.

The church was one of the early works of Mr J. J. Scoles, and is rather a poor production of some of the features of the Lady Chapel at Southwark. It is a cruciform structure in the Early English style, and consists of a nave, chancel, and side aisles; the wings on each side have been converted into dwelling-houses, one of them serving as a residence for the clergy.

There is a good organ by Bishop, erected in

1835, and the windows are now filled with stained glass of good design, memorials by various members of the flock.

In 1856, the congregation, numbering about 2000, were accommodated at the three Masses on Sundays and holidays, but it was supposed there must have been at least 5000 Catholics in the district.

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